Evangelical Christendom,

AND THE

NEWS OF THE CHURCHES.

THE MONTH.

KING AMADEUS of Spain has abdicated. His message to the Congress states that for two years he has been harassed by internal foes, who, by sword, pen, and speech, perpetuate the evils of the nation and make it impossible to discover their true cause or to remedy them. A Republic has been proclaimed. Señor Christino Martos is President of the Assembly, and the Left of the Chamber has become the Right. When invited to the throne, the King might fairly hope that the Spanish people would fairly accept a constitutional monarchy, for he had a large majority of the votes in the Cortes, and more than all the other candidates put together; but, from the first, the Jesuits have been intriguing and plotting against him, in the hope of restoring that absolutism in which they delight, by which ignorance and superstition is perpetuated among the people, and a nominal king is made the instrument of his confessor in enriching the Church, aggrandising the clergy, and promoting Papal supremacy. Spanish history is so full of this, that it is not possible for the priestly party to relinquish the struggle to bring it about again where they have any influence; hence, from the first, the King has been harassed by Carlist intrigue at Court, in the Cabinet, and in the Assembly; and, after two years of trouble and even of personal danger, he has resigned the hopeless task of trying to govern a people well whom the priests govern ill.

The French President and the "Thirty Tyrants"—as the Assembly's Commission has been called—have not come to terms, as the former does not intend to be silenced in the Assembly if he can prevent it. It is stated that the failure of the "fusion" at present has made the Commission moderate their pretensions so far as even to remodel their report at the request of the President, after a draft had been sent by the Duc de Broglie to him for perusal. M. Thiers will now contest the questions at issue in the Assembly, and the Right and Left Centres will be the real masters of the situation. Notwithstanding the tumult of politics, the evangelizing agencies are doing a good work in Paris and the provinces, and only want a larger number of efficient evangelists to do more. The distribution of Bibles, Testaments, and tracts continues, and the population are so desirous for instruction in the Gospel that, could only the means and the men be provided sufficiently, a large harvest might now be reaped in France. As it is, we must be thankful for present results, and hopeful for the future.

In Germany, the ecclesiastical contest is fiercer than ever. The Government has introduced three or four more repressive measures, which have caused the Roman Catholic bishops to present a menacing protest, in which they state that their Church will not yield any of its claims to depose priests, or otherwise to exercise an independent jurisdiction and discipline, and that they, the bishops, are prepared to suffer, if necessary, to the last extremity. They have also presented a petition to Parliament. The national *Zeitung* contains a vigorous protest against the proceed-

ings of the Pope. He is charged with bringing not only the temporality, but the Church itself, into a far worse position by his Syllabus and dogma of infallibility than Clement XIII. It is urged that the Pope, by his curses, really evoked the present crisis; and that, were he wise enough, he could stay the progress of the movement by being reconciled to the Government, and confining himself to his spiritual functions. The shepherd might have tended the sheep in peace had he not attracted the wolves by swinging his crook and making his dogs bark. Should the Church not succeed, in concord with worldly powers, in gaining a fresh basis and constructing herself thereon, *purely spiritual* Roman Catholicism is lost for ever.

British and American evangelical agencies are continuing operations in Rome, and elsewhere in Italy, with good results. The Evangelical Alliance prayer-meetings at Rome attracted considerable attention, and it is hoped that the very novel sight, to the present inhabitants of the city of the Cæsars, of such gatherings, will have a lasting and beneficial effect. The press is a very valuable agent in the work of evangelization. The religious periodicals are remarkable for the outspoken tone of their articles, and they evidently intend to make good use of the freedom enjoyed. The Papal party certainly never expected to see such remarks upon themselves and their teaching circulated throughout Italy in a form accessible to the humblest classes. The defiant spirit of Luther seems to animate the conductors of the journals more and more as the Evangelical foothold strengthens. The letter of our Italian correspondent, in our present impression, referring to the agencies for the promotion of Christian work now in operation in Rome, will be found to be of much interest.

Switzerland is now also engaged in a war provoked by the Pope and the Jesuits. It seems that the latter wished to gain increased influence in the historic city of Geneva, and with that view appointed the Roman Catholic *curé* there—Mgr. Mermillod—Bishop of Hebron *in partibus*, and Vicar Apostolic,. The Bishop of Friburg had previously exercised episcopal jurisdiction, but he was to leave the field open to the new Vicar Apostolic, whose appointment was without consultation or the permission of the civil authorities, or the Roman Catholic population. All this naturally raised the indignation of the Federal Council, and several stringent measures were proposed in consequence. The practical result has been a decree for the expulsion of Mgr. Mermillod, his being conducted beyond the Swiss frontier to Ferney, and an offer by the Government to the Roman Catholics of leave to manage their own affairs, independently of the Pope, and, of course, to elect their own clergy. The Bishop of Basle has been also deposed by the Federal Government, and his see declared vacant, for excommunicating the Abbé Gochwind, *Curé* of Starrkirsh, on his refusing to admit Papal infallibility.

The long-expected ministerial measure for higher education in Ireland is at length before the public, and appears, upon the whole, to meet with general approval. It was introduced by Mr. Gladstone, in the House of Commons, in a speech of three hours' length, and was read a first time without opposition. The new Irish University is to be simply a teaching and examining body, free from the control of the colleges, and without tests of any kind as to its professorships and fellowships. The first Council is to consist of twenty-eight members, whose names are to be inserted in the schedule to the Act, and new members are to be appointed by the Government, the Council, and the Fellows, in rotation, for ten years, after which the University is to be free to elect its own governing body. Theology, philosophy, and modern history are excluded, for fear the Council should never agree upon the

professors. Certainly the University must be pronounced defective in which such chairs do not exist; but in Irish legislation anomalies are to be expected. The question is, will the Romish bishops be satisfied with the measure? They will, if silence is consent, for they certainly make no sign as yet; perhaps they will be more so than Trinity College, though we hear that the latter resolves to make the best of it, and to secure what may be. It will remain to be seen what the Romish party can do by their machinery to obtain a majority on the Council, and thus to advance their creed. This they will not fail, at least, to attempt.

Both Houses of Convocation met last month, when a report on the increase of the home episcopate came under discussion. The Lower House recommends the memorial of the Society for the Increase of the Home Episcopate to the attention of the Upper House, and requests its influence in support of any well-considered measure for the subdivision of some of the large dioceses of England. In the course of debate several of their lordships referred to the impossibility of maintaining, in extensive sees, an effectual oversight of incumbents; remarks were made as to the calls upon the incomes of bishops towards restoring churches, building new ones, and charitable and other movements in their dioceses; and it was stated that, so far from it being possible to have any surplus, in some cases private means were necessary to make up the deficiency. We believe that this is the case more than is generally known, for the present Primate, when Bishop of London, wishing to assist a charity, had to anticipate his available fund for the purpose for nearly two months.

The Rev. Capel Molyneux, since relinquishing his church in Onslow-square, Brompton, has commenced liturgical services on Sunday mornings in St. James's Hall. His first service was performed on Sunday, the 9th of February last; on which occasion we learn that about 1,200 persons were present, and the offertory collection for expenses was about 38*l*. The preacher took for his text Acts i. 8; and, in some preliminary remarks, described his own present position as that of a witness unto Christ—not joining any Nonconformist denomination, but officiating as a minister in secession from the Established Church, unless and until the Book of Common Prayer should be purified from Popery. On this subject he made only a few remarks in relation to the late "Bennett case," justifying the adoption of his present course, and maintaining that, according to his deliberate conviction, the superstitious and idolatrous principles of extreme Ritualism, if not *legalised*, were now, "to use the lowest term," *tolerated* in the Established Church. He stated that he deprecated and disliked hostile controversy, and would not then enter further into this subject; but as a practical affair, he proposed to conduct liturgical services, following the Book of Common Prayer in the main, but eliminating every trace of the sacerdotal element. Accordingly, he omitted the Absolution, the whole of the Communion Service, and some other smaller portions; reading, however, the lessons and Psalms of the day, and the ordinary service with those exceptions. He also requested the audience to join in the responses audibly, which was done with an unanimity and heartiness quite striking. The sermon was an eloquent exposition of the truth of the person and offices of Christ, with an earnest appeal and exhortation to professors to be real living witnesses unto Him.

We have to record the death of Dr. Adam Sedgwick, the venerable Professor of Geology in the University of Cambridge. He took his first degree in 1808, and survived all his contemporaries for a considerable period, obtained his fellowship in

1810, which he held during his life, and was chosen to fill the chair of Geology in 1818, to the study of which he devoted himself with zeal, when it was very far from being so popular as at present, and successfully vindicated attacks upon that science not then uncommon. His lectures in the University extended over fifty years; he lived an almost recluse life, devoting his time and money to promote one of the best collections of geological specimens in England, which may now be seen in the Woodwardian Museum, systematically arranged, to the great advantage of the public. Professor Sedgwick was also a Canon of Norwich Cathedral since 1834, and has been Vice-Master of Trinity. At the time of his death he was verging on ninety years of age; his high moral courage and nobleness of nature secured for him the loving attachment of all who had the honour of his acquaintance. The amenity and cheerfulness by which he was distinguished remained with him to the last. He was buried in Trinity Chapel with academical honours.

The increasing interest in religious, social, and political questions is nowhere more noticeable than among the Jews; and especially remarkable is the fact that the more they participate in the blessings of education, the more they appreciate their Christian fellow-citizens and their institutions. In their organs we may read of ourselves as their "Christian brethren"—our Church as "the most tolerant one in the world," and of the desirableness of Christians not permitting mutilation of the faith, as it mostly leads to entire scepticism. Jews, moveover, are asked to forget old grievances in the remembrance of the social and political equality they now enjoy, and to frame their lives and demeanour worthy thereof, or, in the words of a Jewish writer, to walk erect and get rid of the "Ghetto bend." Our hospital for sick children, and its internal arrangements, are alluded to in terms that are really emotional; and Jews are appealed to on its behalf, although no special provision is made for the children of that community. If all this be the effect of a few years of just legislation, who can tell what would have been the result had a Christian spirit always been manifested towards that interesting race?

THE NATIVE CHRISTIAN CHURCH OF INDIA AND CEYLON.*

While the returns of the Protestant Missionary census are passing so very slowly through the press, our readers both in England and India will be interested in the following generalization of results by the Rev. Mr. Sherring, one of the missionaries appointed to compile the statistics of the Indian Church. Mr. Sherring read a paper on New Year's-day before the recent conference at Allahabad, on the progress and prospects of Protestant missions in India, and the figures are taken from that. They show a native Christian community of a quarter of a million in roun numbers, or an increase from without and from within of sixty-one per cent. in ten years. The mode in which the census was taken makes the figures absolutely reliable.

Ten years ago there were 138,731 native Christians in the whole of India. This number has since then increased to 224,161—that is, to the extent of 85,430 persons, which is at the rate of 61 per cent. During the preceding eleven years, or from 1850 to 1861, the rate of increase was about 53 per cent. Considering the several provinces of India, the increase has been as follows: At the end of the year 1861 there were in Bengal, including Behar, 20,518 Christians; at the close of 1871, there were 46,968, while the communicants advanced from 4,620 to 13,502. In the North-western provinces, the Christian community has nearly doubled. In

* From the *Friend of India.*

Oudh the increase has been at the rate of 175 per cent.; in the Punjab, of 64 per cent.; in Central India, of nearly 400 per cent.; and in Bombay, of 64 per cent. The greatest aggregate increase in all India has been in the Madras Presidency, where there are 160,955 Christians, in contrast with 110,078 ten years ago. In Burmah the Christian community has continued almost stationary, the numbers being 59,366 in 1861, and 62,729 in 1871. In Ceylon the increase has been about 15,000. Altogether, the increase in the three countries has been upwards of 100,000.

In several missions the increase has been very remarkable, and is worthy of special attention. For instance, at the commencement of the last decade, the American Baptist missions in the Telugu country had only 23 converts; they have now 6,418. In Chota Nagpore the increase has been from 2,531 to more than 20,000, a little more than two-thirds of whom are attached to Gossner's mission, the remainder being associated with the Society for the Propagation of the Gospel. The Christians of the American Episcopal Methodists have advanced from 305 to 1,835, or at the rate of 500 per cent.; the converts of the American Reformed Church have increased from 796 to 2,478, or more than 200 per cent.; and of the American Lutherans, from 367 to 2,470, or upwards of 500 per cent. In the two provinces of Tinnevelly and South Travancore, the Christian community has increased from 72,652 to 90,963 persons. Generally speaking, a greater proportional increase has taken place in smaller mission stations—that is, those which in 1861 contained only a few Christians—than in the larger and older stations. It is a healthy sign of progress that in the ten years the number of central mission stations in India has increased from 319 to 423; of native ordained ministers, from 97 to 226; and of communicants, from 24,976 to 52,813. Of the entire number of converts added to the Protestant Church in India during the decade, three-fourths at the very least—that is, considerably more than 60,000 persons—are from low caste and aboriginal tribes, which everywhere, for the most part, show themselves much more susceptible to Christian influence, and much more free from prejudice, than pure Hindus. Two important missions have been almost stationary, or have enjoyed but a slight increase in their numbers. The Baptist Society has only advanced from 6,472 to 6,508; and the American Board from 7,493 to 8,161. The sum of 85,121 rupees, subscribed by the native Christian community in India during the year 1871, contrasts very favourably with the sum of 93,438 rupees contributed by it, according to the imperfect returns on the subject, from 1851 to 1861.

Although the number of mission stations in India has greatly increased during the past ten years, and although the work itself, in most missions, has been considerably augmented, it is remarkable that the number of foreign missionaries has continued almost the same, there being 486 in 1871 against 478 in 1861. The statistics on this point of five of the principal societies labouring in India—namely, the Church, Propagation, London, Baptist, and Wesleyan—are given :—

	Missionaries in 1861.	Missionaries in 1871.
Church Missionary Society	103	102
Propagation Society	43	40
London Missionary Society	46	44
Baptist Missionary Society	39	26
Wesleyan Missionary Society	31	22
Total	262	234

Thus a falling off of 28 missionaries is manifest in comparing the number of Indian missionaries of those five societies in 1861 and 1871. On the other hand, the American Presbyterian Society has increased its agents from 23 to 32. If we

exclude new societies from our enumeration, it will be found that the total number of missionaries has within the period diminished by eight.

Turning to the great work of education performed by missions in India, we cannot but be struck with the results which have been attained. In the year 1861 there were, in all the missions, 75,975 pupils under instruction; in 1871 there were 122,372, of whom 26,611 were young women and girls. This shows an increase of 46,397. In the previous ten years—that is, from 1851 to 1861—the increase was less than 12,000. Of the pupils trained in mission colleges and schools from 1861 to 1871, 1,621 have passed the matriculation or entrance examinations in the various Indian universities; 513 have passed the first Arts examination; 154 have taken the degree of Bachelor of Arts; 18 the degree of Master of Arts; and 6 the degree of Bachelor of Laws. This result needs no comment; it demonstrates the important part which missions are taking in imparting a sound education to the people. One-half of the matriculated students, 340 F.A.s, 134 B.A.s, all the M.A.s, and all the B.L.s, were from institutions in Bengal, showing that much more attention is paid by missionaries in that province to the higher education of the natives than elsewhere in India. Moreover, it is remarkable that, in regard to the results of the University examinations, the institutions of the Free Church of Scotland and the Church of Scotland have accomplished as much as all other societies united.

There are twenty-four mission presses in India, Ceylon, and Burmah. These have published, in the course of the last ten years, no fewer than 3,410 separate works, mostly of a Christian and educational character, in thirty-one languages and dialects. The number of copies of books and tracts printed amounts to 12,317,172, as follows:—

Number of copies of the entire Bible in the vernacular languages...	28,000
Number of copies of the New Testament, Old Testament, and other portions of the Bible.....	1,164,003
Number of copies of Christian books	2,842,495
Number of Christian Tracts in the vernacular languages	5,707,355
Number of school-books.....	2,375,040
Number of other books	200,279
Total	12,317,172

PROGRESS OF CIVILIZATION IN TURKEY.

BY CYRUS HAMLIN, D.D.

Writers and travellers, observing different things and interested in different subjects, may take, with almost equal show of reason, either the affirmative or negative of the question of Turkey's progress. We propose to mention some of the things in which she has made undeniable progress, and it will be at once seen that they are those fundamental things which must sooner or later lead to great and good results.

And, first, Turkey has made more progress in religious freedom during the last thirty years than any other nation occupying so wide a territory and having such antecedents of despotism. The death penalty was rigidly executed upon all who renounced Islamism, nor could Jew or Christian swerve from his faith without exposing himself to the most violent persecution. Anathema could then deprive a man of all his rights, and expose his life to unavoidable danger. Religious freedom—not mere toleraton, but the right to change one's faith—is now a principle of government. Armenians and Greeks become Catholics or Protestants without let or hindrance. Jews and Mussulmans are baptized into the Christian faith, and no penalty follows. If this cannot yet be done in all places, it is still right to do so.

The Government acknowledges the right, and holds itself responsible before Europe to enforce it. No law of the empire, except that of taxation, is better enforced than this; and the public mind has so largely adopted it, and Europe is so pledged to maintain it, that its future is secure.

Great progress has also been made in education. School-books have been entirely changed and adapted to the wants of schools. Formerly they were adapted to benumb and blunt the mind. Now books of common sense and Christian simplicity are universally used. Schools are still behind the times, but they are improving and increasing. The great want is well-learned, competent teachers. The desire for education, both male and female, is strong and general. The change in this respect has hardly been equalled in history. The intelligent desire for a higher and better education led to the establishment of an American college on the Bosphorus. All the different nationalities send their sons to it. It has all the students it can provide for; and, were its capacities doubled, it still would be unequal to the demand. These students come not merely from the commercial cities, but from distant parts of the empire. They come from many races, from many religions, from many grades of civilization. But they pay readily and promptly what is to most of them a very large sum, 200 dollars in gold, per annum; quite as much as 500 dollars would be for our people. They are generally intelligent youth, with the generous and noble impulses of a firm resolve to rise above their circumstances and surroundings. Their conduct and scholarship are considered by their teachers such as would honour any institution of learning. American philanthropy has bestowed a great boon upon the populations of Turkey in this college, and may now increase the gift, in all its far-reaching influences, to any extent. The chief things wanted are large additional buildings, with their furniture, and a library, in all the languages there spoken. The college will support itself, these great expenditures being once made. Is there any nobler enterprise appealing to the patronage of men of wealth? They may here educate the educators of those millions of various races—their professional men, their merchants, their engineers, their statesmen. They may spread the English language, carrying its principles, its science, its intellectual life and vigour, through all those lands. When is wealth so truly valuable and honourable as when used in such great and enduring works of human benevolence?

Is the empire increasing in productive labour? This is more difficult to answer satisfactorily. Europe, and especially England, has forced upon Turkey a tariff which has killed most of the native industries. Turkey is not allowed to tax any foreign product above 8 per cent. She must have a revenue, and hence she taxes her own products 12 per cent. This is free trade with a vengeance! Tens of thousands of artizans have been reduced to abject poverty by it; and every successive year makes the result worse and worse, with no sign of recuperation. Railroads are beginning to bring some life to certain regions; and, if the next ten years shall be as favourable as the last ten have been disastrous to home industry, free trade will win a great triumph. It has its trial on a large and open field, with England, the great advocate for free trade, as the guide.

There is hopeful progress in the department of law. The Koran is no longer the only authority. European systems and principles are studied, and to some extent applied. The study of law is becoming an object of interest. The Koran has lost a position it can never retake. The old in all things is passing away. A new civilization is to succeed. What shall be its attributes and character? Shall it be given over to infidel principles, or shall it be a Christian civilization? In the few coming years this problem must receive its solution.

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

Paris, February 17, 1873.

THE REFORMED CHURCH AND THE GOVERNMENT.

The permanent Commission of the Synod of the Reformed Church addressed last month a letter to the members, reporting progress, and removing all anxiety as to the attainment of the end desired. During the recess of the National Assembly no step could be taken towards hastening the ratification of the projects of the Synod. In December the Commission held its meetings in Paris, and solicited an audience of the President of the Republic, which was appointed for the 19th. M. Thiers agrees perfectly with the Commission, as also does the Minister of Worship, that a Church should have the right to determine upon its doctrines, and that it is not for the Government to interfere in the matter. A memorandum was asked for and given, stating the facts that the Reformed Church, constituted from its origin according to the synodical system, was recognized in 1802 by the State, just as it was; that the General Synod, placed at the head of our organization, was not abolished; that, after having in vain attempted to supply its place, the majority of the consistories asked for its convocation; that the President of the Republic called it together under perfectly legal conditions; that the Synod spoke in the name of the Church; and that the Government is now called upon to pronounce on its decisions. It was added, that if the organization determined upon by the Synod be not unanimously accepted by all the members of the Church, those who reject it will have full and entire liberty to concert together, to organize themselves acccording to their views; and that, if they wish, on their side, to treat with the State, the Commission is persuaded that the Synod will wish it to be on the most equitable conditions. The same views have been presented to the Sub-director of Worship, who gave a solemn assurance that they should be weighed with the deepest attention. The Commission declares that it is doing all it can to shorten inevitable delays, and holds out the hope that the Synod will speedily be called upon to resume its labours, and to listen to a communication from the Government.

POLEMICAL LECTURING.

During the interval, the Radical party has been exceedingly active, seeking to persuade men by word and pen, by fair means and foul, that the Synod was illegally called together. An itinerant mission was set on foot, and in those localities where the churches were placed at its disposal, they rang with the most Rationalistic and Radical language. Political feelings were appealed to, the Orthodox majority was represented as favouring Roman Catholicism and monarchy, and often the mixed masses who composed the audience clapped aloud under political excitement. Answers came in the same form—that of lectures, by Orthodox orators, and in the same churches. These did not always resist the temptation of giving political thrusts, thinking it necessary to show the populations that their horror of the imperial despotism and their republican principles were at least as strong as those of their adversaries. The popular subject of separation of Church and State was also a means of calling forth applause; so much so, that within the last few weeks the Rationalistic journals are actually advocating that principle. If both parties were agreed on this point, and together determined on declining State assistance and patronage, it is thought (but we believe *erroneously*) that all difficulties and heart-burnings would vanish, the Government would be delivered from a delicate and onerous task, each party would organize itself according to its views, and peace would ensue. As it is, the Rationalists have, through the Liberal Protestant Committee, requested the Presbyterial Council of Paris to authorize the use of every Paris pulpit by one of their pastors, at different hours to those used by the Orthodox. The Council passed to the order of the day, declining to take into consideration a petition which bears on a more general question—viz., the division of the two doctrinal tendencies, and which can only be decided upon by the General Synod. The lecturing campaign is continuing, and bids fair to commence a new era, and effect much good wherever the lecturer is not expected to espouse a party and reply to personalities. Such subjects as the "Precursors of the Reformation," "The Bible," "Faith and Works,"

"Free Examination," "Social and Family Life," and "Education," will draw multitudes; and if the lecturers understand the deep undercurrent of the French heart (so generally unknown, because bridged over by the scepticism of education and the levity of wit), and touch the feelings by showing the love of God meeting the deep want of man, in the wonderful plan of salvation, perfect equity and perfect love justifying freely the believer in Christ Jesus,—results are seen.

DOCTRINAL DECLENSION.

We do not believe the Paris or French heart has a greater power of resistance than any other heart. But what we do know is, that wherever the vessel is purified for the Master's use from all vain babblings, rightly dividing the Word of Truth, and avoiding foolish questions gendering strifes,—it is prepared unto every good work, and the best effects follow. The greatest danger, which is certainly increasing, is the loose holding of orthodox doctrines. Thus, the first lecturer called upon, in one of our large cities, to reply to the Rationalists, spoke lightly of the difference between those who believe the Bible to be the Word of God, and those who say the Word of God is "contained in the Bible." The next lecturer admitted that although the Christian dogma is the same in all ages, each generation requires a different expression of it, answering to its "different conception" of the truth. The third declared that God revealed himself to the prophets and apostles, but that they transmitted this revelation from memory, employing their natural intellect, without the immediate action of the Holy Ghost; "they may, therefore, have erred." Doubts were raised upon the authenticity of several books of the New Testament, and he declared that his conciliatory way of understanding the inspiration of the Bible was the best means of bringing the two opposite parties in the Church together!

It is one of the most fatal means of weakening the Church, this diluting of doctrines—this holding of truth with so feeble a grasp, that the door which was meant to be shut against the foe is left ajar. And yet the fact is gloried in. This is not peculiar to the National Church. Whoever sees the danger and sounds the alarm is hushed to silence for fear of breaking the apparent unity. But the underlying quicksand is ever more dangerous than the outstanding rock, and these spiritual quicksands are spread along the course of our churches, and too many of their pilots are heedless of them.

DIVINITY STUDENTS AND MISSIONARIES.

A serious fact was mentioned in the speeches which too often took the place of prayer during the first Week of Prayer in Paris—viz., the decrease of students in the faculties of theology, both Free and National. On the other hand, our Missionary Seminary is encouraged by the presence of several promising young men. The Home Mission, whose institution was much desired in Paris, after a renewed effort or two, has again failed. We believe its aim has been misunderstood. To give additional labour to those already overworked would be preposterous: its aim is not that. It is certain that there is immense working power lying dormant in the churches, because undiscovered. The Home Mission is intended to bring forth this latent power—to set to work every soul who knows something of a Saviour's love. The boon such an instrumentality would be to our over-wrought pastors is untold. But how to find such an instrumentality for Paris is the question.

EVANGELISTIC WORK.

The work of the Rev. Mr. M'All is now universally regarded as a success. It is one year since he commenced his first *soirée morale* in Belleville, and now he is opening his *fifth* in the opposite quarter, behind the Pantheon. About 30,000 have passed their evenings in these various rooms, reading good books and hearing good words. Very remarkable instances of softening-down of unbelief and prejudice, and some of hopeful conversions, cheer the persevering labourers. The work of preaching to the general public in the Rue Royale is also a success, and in this single meeting of the kind about 30,000 have also heard the Gospel during the year. Pastor Armand Delille is no longer at a loss for helpers; brethren of all denominations think it a privilege to stand up for Christ and plead with souls in that chapel, as well as in the different sphere of Mr. M'All's meetings. Last week the attention of all present was rivetted by a stirring Gospel address from Pastor Rey (of Le Mans), who is shortly going to New Caledonia as a missionary to the prisoners transported there for having participated in various deeds of the Commune. He seems the right man for such a work, which is as interesting as it is arduous. The work of revival in the South, mentioned in my last, and of which I was eye-witness, is going on; more souls are made

aware of their sinful state, and more are rejoicing in a newly-found Saviour.

THE EVANGELICAL ALLIANCE—THE NATIONAL ASSEMBLY.

The Evangelical Alliance presented an address last week to the Japanese Embassy, together with a French Bible; and the British and Foreign Bible Society gave a Gospel of St. John to each of the members, in their own language.

A penal law against drunkenness has been voted by the National Assembly. During the debates a member brought forward the fact of the imprisonment and fine of M. Dardier (agent of the Genevan Society—not *German*, as an error of the press made it in my last), for having given moral tracts against this vice, and urged the necessity of altering the law on colportage. We have heard of no other case of arrest, although tract distributors go on, nothing daunted.

SPAIN.

OPPOSITION AND ENCOURAGEMENT AT SANTANDER.

The American Board of Commissioners for Foreign Missions, some little time since, commenced operations in more than one of those parts of Europe which are under the influence of Papal superstition. Of Bohemia, we gave information last month. Another mission of the Board is in Spain. One of its agents there, Mr. William H. Gullick, writes as follows from Santander:—

"We are getting under the crust a little in our work in Santander, and the devil, becoming aware of our presence, has begun to roar; but, as will be seen, only the more effectually to proclaim the fact that the Gospel has been brought to this city. Not long ago a letter appeared in one of the local papers, notifying the public that the 'Protestant propaganda, that invades the Spanish territory, has penetrated the province of Santander, exercising its pernicious influence in the diffusion of books prohibited by the Holy Catholic Church.' The writer gives the alarm to the Catholic *Santanderinos*, that the books are not what they appear to be, and that they must not let themselves be taken unawares by the false pretences of this Protestant stratagem; warning them that those who read or retain books prohibited by the Holy Catholic Church incur the penalty of excommunication; and signs himself 'Un Sacerdote Católico Apostólico Romano.'

"A young man, who, with his wife, attends our meetings, immediately wrote a reply, which the editor of the paper at first declined to publish; but afterwards thinking better of it, he printed it in full. It is to this effect: 'It seems impossible that in the last third of the nineteenth century, and after the last four years, in which the question of religious liberty has been so debated in our country, and respect to all forms of worship decreed in the Constitution of the State, there should come now a man, no matter how many his titles, to wound the religious sentiments of a respectable portion of the Spanish people, who, although Protestants, as he calls them, are as law-abiding, as useful, and as good citizens, before God and society, as he who wrote those lines—if not better! . . . . I deny the gratuitous charge of 'pernicious influence' which he applies to the evangelical propaganda—which is simply the giving of the pure Gospel to our countrymen; and I would remind the people of Santander that Romanism better merits that charge, presenting, as it does, repeated examples of "pernicious influence"—sad enough they are!—in the nations where it predominates.' Here follow some damaging statistics on the influence of Romanism, and he concludes: 'I improve this occasion to offer every class of evangelical books and publications to all who wish to interest themselves in the *holy, apostolic, Catholic, Christian* work,'—and signs his name in full.

"I am doubtful as to the wisdom of noticing such anonymous newspaper attacks, but our young friend did this without prompting by any one, and I cannot but admire his courage in so boldly challenging the *sacerdote* to 'try on' his excommunication. A large number of the papers containing these letters were bought and distributed in the city by our friends, but our apostolic Roman Catholic priest has not ventured into print again. The event, though not much in itself, is significant of the increasing freedom of the people from the bondage of the clerical yoke.

"The attendance on the meetings in our parlour fluctuates in numbers from five to eight. It is perhaps fair to consider, that the four flights of stairs that must be ascended to reach our apartments form an obstacle to our meetings that few but personal acquaintances can be expected to overcome. I am now looking for a more convenient room for our public worship. Our Bible-class promises to be of increasing value and interest."

ITALY.

CHRISTIAN WORK AT ROME.

[From our own Correspondent.]

Florence, Feb. 17, 1873.

The progress of the Evangelical cause in all departments is now so great in Italy, that it is no easy matter to keep your readers fully and fairly posted up. So many churches and societies and individuals, both native and foreign, are labouring earnestly for the highest welfare of the Italian people, that the ingathering of recent and correct information becomes daily more and more difficult. Professors and evangelists, colporteurs and teachers, Bible-women, Young Men's Christian Associations, Bible and Tract Societies, and Evangelical journals, abound. The idea of an inter-missionary committee has been accepted on all hands, and will soon be in operation. We may, therefore, hope immediately to see a cordial mutual respect among the various missionary bodies, and a general code of rules for avoiding collision and strife, and insuring the divine blessing in large effusion upon generous co-operation in evangelistic enterprise. The feeling that Italy belongs to any one party will quickly disappear, and the sectarian letters from Italy, filled with all uncharitableness and untruthfulness, which occasionally defile the pages of Christian magazines at home, will become things of the past, reprobated by the strong and united moral opinion of Italian Christians.

I have had the pleasure of meeting lately with most of the Christian labourers in Rome. Things are going on satisfactorily, on the whole, in the Eternal City, notwithstanding that many of the brethren there, actively at work, are either foreigners or young in evangelistic enterprise. They continue to pull together in various committees for the general good; and, while carrying forward their separate operations in different parts of the city, meet together for prayer and mutual counsel. The Italian Bible Society, which was formed in Rome last year, and has already 4,000 associates, is now seeking to form sister societies, or branches, in the other capital towns of Italy, so as to go forward as a really *Italian* society, and print other editions of the Diodati version, in addition to the 10,000 copies lately issued. For this purpose the constitution is being altered and enlarged. Admiral Fishbourne—the President, founder, and energetic promoter of this admirable effort—has been holding meetings in Florence and Naples, and will visit the other provinces. At the Florentine meeting, Signor Rossetti, who is skilled in these matters, having arranged the library, chiefly of Bibles, presented by Count Guicciardini two or three years ago to the famous library of this town, cited some remarkable facts, showing the large part which Italy had had in past times in diffusing the Holy Scriptures. From the ninth to the seventeenth century the Bible was largely copied, printed, and circulated in Italy. All the so-called heretical sects which sprang up in the north of Italy, and which kept the Inquisition so busy, based their doctrines on the Word of God. After the invention of printing, the first translation from the original languages of the Bible was printed in Italy. In 1471, two versions, attributed to Cavalca and Malermi, ran through thirty-nine editions. Thereafter, the edition of Bruccioli was printed. From the fifteenth to the seventeenth century, not fewer than 260 editions of the whole or part of the Bible were produced in Italy. The first three Hebrew Bibles likewise saw the light in the Italian Peninsula, one of these being used by Luther in the preparation of his immortal edition of the Scriptures. Two centuries of complete indifference followed this activity of the press in Italy in printing the Holy Bible. Towards the end of last century, the Martini appeared in Turin. Elsewhere the Bruccioli edition was reprinted. Then Signor Paul, a Swiss minister, printed an edition in Rome in 1849, and since that time the work has been resumed with great zeal and earnestness. God grant that Italy may be destined in the future to take an equally large share as in the past in promoting the circulation of the Book of God.

Referring again to affairs in Rome, I found the five schools of Mr. Van Meter reopened with competent teachers, holding Government diplomas. I would not like to assert that the priests had nothing to do with the closing of these schools, because I could not prove my statement; but my conviction all along has been that my friend, Mr. Van Meter, was in the wrong, in not fully complying with the law of Italy. For two years after the occupation of Rome, the Government was very tolerant, but finally, and in the interests of a first-class education, resolved to close all schools in which instruction was not imparted by certificated teachers. This swept away a host of third-rate clerical schools, in which there figured ignorant monks and bigoted Sisters of Charity. Every old resident applauded

the step, and said, "Well done," especially when the law was applied indiscriminately to Papists and Protestants, of both sexes and of all denominations. Henceforth all teachers must undergo the Government examination and obtain a certificate of their capability to train the young and rising generation. Mr. Van Meter retains three of the schools for himself, and hands over the other two to his Baptist brethren, Messrs. Wall and Cote. The former of these gentlemen holds the school in the small preaching-tent erected in an inner-court of a house in Via Laurina. The schools are fully provided with beautiful benches from America, and are well attended. Indeed, it is to me a great gratification to find the Gospel movement in Rome taking, to such a large extent, an educational turn. We may expect great results in a few years from the thoroughly scriptural training of Italian children in Rome and elsewhere. The schools of Mrs. Gould, and of Signor Garnier, the Waldensian teacher, and of the Free Italian Church, are all a great blessing to the city. I was present, amid a number of Christian strangers, at a festival of the latter school, and saw 180 children receiving prizes, after going through various exercises, proving the progress they had made.

Both Mr. Van Meter and Mr. Waite, the American pastor, have laid themselves out most kindly for the comfort of English-speaking visitors to Rome. The former has a large room with papers, where strangers may write their letters and chat together; while on Sunday evening this "Free Social Parlour" is used for hymn-singing and prayer. The latter gentleman has not only a gathering of young Italians on Saturday evenings, but, under the title of a "Young Men's Christian Institute," has provided a handsome reading-room for foreigners. I fear that the immense attractions of Rome will cause these institutions to be less prized than they ought to be.

Mr. Piggott I found busily occupied in preparing a commodious Wesleyan Chapel on the ground floor of the building lately secured for the head-quarters of the Wesleyan Mission in Italy. For this purpose the foundations have required strengthening. The building is, to my mind, admirably situated—between a cardinal's palace on the one hand, and a monastic institution on the other, to the no small discomfort, of course, of these clerical neighbours. It used to be one of the tactics of Lord Nelson, when going into battle, to sail right between the two most formidable ships of the enemy and open fire on both. I trust that when the Waldensian, Free Italian, and Baptist buildings are secured, they will be equally well placed—not alongside of each other, but at some distance from each other, and in between two houses of real enemies, with whom they can fight to their hearts' content.

I think the prayers of God's people should be constantly offered up on behalf of our Christian brethren in Rome, that they may have grace ever to distinguish between friend and foe, and ever to count as friends all who are labouring to bring souls to the Saviour, by whatever method and from whatever quarter they come. Large as is the number of Christian workmen in Rome, if God would but pour out His Spirit upon us all, and give us, each one, abundance of real spiritual work on our hands, we should all feel the necessity, and cry out for other labourers to join us, and be kept at the very furthest remove from anything like jealousy, or backbiting, or criticisms, either exaggerative or depreciatory.

Signor Gavazzi, as usual, is full of labours, preaching and addressing the soldiery of Rome, and lecturing on the parables of Christ; and not least, though last-mentioned, of important Christian effort, are the two Bible-women, supported by Mrs. L. N. R., of London, who gather evangelical mothers together, nurse the sick, visit from door to door, and penetrate to the hospitals and prisons of Rome.

I have left myself no space to do more than mention the issue of several new Christian publications. They are the *Roma Evangelica*, *Fede e Scienza*, and *Rivista Christiana*.

THE NEW AMERICAN CHURCH AT ROME.

The ceremonial services in connection with laying the corner-stone of St. Paul's Protestant Episcopal Church, at Rome, were held on Saturday, January 25, that being the anniversary of the conversion of the Apostle Paul. As this appears likely to be the first edifice for Protestant Christian worship erected within the walls of Rome, since the establishment of the Papal power, the ceremony connected with placing its corner-stone must have a peculiar interest to Protestants throughout Christendom. The American residents and visitors at Rome have, since the time when their first Minister was sent to the Papal States, had their Protestant service in the house of the Minister for the time being, as our readers are aware it is the privilege of an ambassador everywhere to hold service in the Chapel of the Embassy or Legation according to the rites of his Church; but some few years

ago, the Papal Government became chagrined at the sight of so many elegant carriages waiting at the door of the American Embassy on Sunday morning towards the conclusion of divine service, and a complaint was made, which resulted in the congregation moving their church outside the walls.

This Church of St. Paul's was organized in 1859. In March, 1872, an eligible site was bought for a sum approaching 20,000 dollars on the Via Nazionale, the new broad street or boulevard leading from the railway terminus to the centre of the city. The money for the purchase of the site has all been collected at Rome, and the corner-stone laid on land without encumbrance of any description. The design of the building is by Mr. Geo. Edmund Street, R.A., and the style of architecture is the Gothic of Northern Italy. The church will be constructed to seat 750 persons, and is estimated to cost 60,000 dollars.

After an appropriate liturgical service, the Rev. J. B. Nevin, the Rector of the American Church, placed in the cavity of the corner-stone a copy of the Bible, the Book of Common Prayer, documents referring to the building, and daily papers. Upon these were placed a brick taken from Independence Hall, in Philadelphia. The lead receptacle having been soldered down, Mr. Nevin laid the stone in due form, with appropriate references to the object of the erection. The congregation next sang the well-known psalm, "Before Jehovah's awful throne," concluding with the Doxology.

The Lord Bishop of Derry then delivered a most impressive and eloquent address, alluding to the stone just laid, being the commencement of the first building of a Reformed Catholic Church in Rome. He congratulated the American section of the Episcopal Church on being first in this great work, of which no man present could see the results, and said that the flag of the young and vigorous nation on the other side the Atlantic was ever found floating on the first wave of the tide of human progress. His lordship next spoke of the fitness of the day for commencing so glorious a work as the building a Protestant church to be called St. Paul's, on the day celebrated as the anniversary of the conversion of Paul, more particularly in what was termed the Eternal City, where those of his hearers who studied the historical antiquities of the place could point out, here Paul stood before Nero, on this spot Paul preached, and on the road leading to Ostia Paul was led out to martyrdom; and of these facts there could be no doubt, for Italy was the country of history, as Greece was of poetry; and, above all, the testimony of Holy Writ confirmed the evidence in the words written in the last chapter of the Acts of the Apostles. His lordship next referred to the value of the Holy Scriptures in all the affairs of life, quoting from an American author as to the influence of the Bible on every land; and concluding with an eloquent peroration on the advantage of the Bible being placed in the hands of the people. He then read the collects, and pronounced the benediction.

INDIA.

THE MISSIONARY CONFERENCE AT ALLAHABAD.*

This Conference was opened at the Jumna Mission Station on the morning of Thursday, December 26. A paper on the first subject, "Preaching to the Hindus," was read by Dr. Wilson, of Bombay, who said at the commencement: "The evangelization of India is in some respects the greatest distinctive enterprise yet attempted by the Church of Christ. I make this remark in view of the great multitudes of the devotees of Hinduism in this country, and of Buddhism (which is a mere offshoot or secession from Hinduism) to be found in all the neighbouring and the remote countries of the East, comprehending more than half the population of the world. I make it in view of the formidable obstacles to success in the enterprise which have manifestly so long existed. I make it in view of the certain success in that enterprise, which the outstanding promises and prophecies of the Word of God, viewed in connection with remarkable arrangements and indications of Divine Providence, lead us to anticipate." Dr. Wilson was followed by the Rev. Dr. Mather, of Mirzapore, who started a discussion on bazaar-preaching. A paper on this subject was also read by they Rev. Jagadishwar Bhattacharjya, of Calcutta. This converted Koolin Brahmin denied that Hinduism, as a system of belief, is tottering to its fall. It still retains its hold in the hearts of the people, and only the few have lost faith in it. In the discussion which followed, Dr. Mitchell said: "I have no sympathy with the principle, that in missions we do not get our money's worth without large numerical growth. One soul

* From the *Friend of India*.

is worth more than all the money and all the lives spent in mission work. We are overpaid immensely for all the men and means employed." The Rev. Imad-ood-Deen, of Umritsur, opened the afternoon meeting by reading a paper on "Mahomedans." Dr. Mitchell followed with a dissertation on the Mussulmans of Bengal alone. He referred to the early history of Mahomedanism, its temporary decline under British rule, and its revival. The writer said they had not much increased in numbers, but in Eastern and Western Bengal the Ferazee movement has turned multitudes into fanatics. This paper called forth a long and interesting discussion. Afterwards, in the evening meeting, itinerations in Southern India were described by Mr. Chester, of Madura, and Mr. Maddox, of Travancore.

The second day (December 27) was opened by the Rev. Mr. Dyson, of Calcutta, and the Rev. Mr. Miller, of Madras, who read papers on "Higher English Education as a Branch of Mission Work." The results of mission work in India cannot be truthfully estimated by the mere number of converts, large as that is. Mr. Dyson pointed out that education, both religious and secular, is a legitimate and powerful missionary instrumentality. The peculiar features of society in India are such as render missionary education a specially suitable agency. Language and literature, philosophy and religion, social and religious institutions of caste, hereditary priesthood, a learned class, and other similar things, have so welded and compacted society together, that it presents the appearance of an almost impregnable fortress, the capture of which can only be achieved by a slow and systematic siege. In the afternoon the Rev. Dr. Jardine, of Calcutta, read a paper on the "Brahmo Somaj." The writer, followed by Dr. Wilson, Mr. Dyson, Dr. Mitchell, and others, dwelt on this system as an eclectic form of mysticism, directly due to the contact of the Hindu mind with Christianity, similar to the commingling of early Christianity with the philosophies of Greece and the East, which gave rise to such heresies as the Marcionite. Brahmism will doubtless be followed by other approaches to Christianity, all leading to the extension of its truth. The cultivation of friendly intercourse with the Brahmists was warmly urged. The Rev. Dadhibhoy Nourojee, the first Parsee convert, followed with a remarkable paper on "The Educated Classes of Western India." At the evening sitting Dr. Morrison read a paper by Mr. Wilder, of Kolhapore, on "Non-interference, the Recognized Law in Foreign Missions." The paper, consisting chiefly of extracts from the missionary documents of all Protestant churches, was called forth by the interference of the Bishop of Bombay, and the Propagation Society, with the work of the American Presbyterian Missions in Kolhapore. The Conference directed the preparation of a minute against such intrusion. Mr. Budden then read some remarks showing how Christian activity should be utilized. He enlarged on the importance of laymen, many of whom, in both the civil and military services, have done so much for Christ in India, doing active missionary work, so as to relieve the missionary from secular duties and to aid him by their experience. Mr. Budden recommended, in large stations, lectures on Christianity, Sunday-schools, Bible readings, prayer-meetings, and the circulation of a spiritual and pure secular literature.

The third day (December 28) was opened by the Rev. Mr. Barton, of Madras, whose paper consisted chiefly of an account of the Madura Mission, showing how it had trained its native agents. A second paper, on the training of native agents, was read by the Rev. Mr. Spratt, of Palamcotta. He stated that much that was unsatisfactory in the Church of Tinnevelly was due to the employment of unworthy mission agents; but of late there had been a great advance in this respect. The Church is making steady progress towards self-support. Verbal reports were made of the Divinity College, Lahore, the Theological Training School at Allahabad, and the Baptist Training School in Rangoon. Some good speeches were made on this subject. It was held that the literary training of the students should be based upon the vernacular languages, of which every preacher to the people should have complete command; that their theological training should be chiefly biblical, but should also include a thorough knowledge of the Hindu and Mahomedan systems; and that the whole of the training should be, as far as possible, after native and not after European methods. The personal influence of the missionary was mentioned as one of the most important parts of the training of native agents, since the people of India in all things work best from a model. A paper by the Rev. Dr. Scudder, of Arcot, concluded the morning's meeting. It described the mode of gathering native congregations in the Arcot Mission, and advocated a concentrated rather than a dispersive itinerancy for preparatory work.

The afternoon was taken up with medical missions. Papers were read by the Rev. Dr. Humphrey, of Nynee Tal; and Dr. Valentine, of Jeypore. Both recommended the establishment of training institutions for natives, as likely to be of more service than the medical practice of the missionary himself. The experiment had been tried at Bareilly and Nynee Tal with complete success. In the evening two historical papers were read. One was a sketch of the Guzeratee Mission, by the Rev. Mr. Montgomery, of Surat; the other, by the Rev. Mr. Hughes, related to the Affghans and mission-work among them. The meeting was closed with a paper by Moulvie Sufdur Ally, Extra Assistant Magistrate in Jubbulpore, on "Preaching to Mahomedans."

On the fourth day (Monday, December 30), the Rev. Mr. Barton read a paper on the general position of the native Church. The Rev. Mr. Sattyanadhan, of Madras, then opened the discussion as to the best way of making Indian churches self-supporting. The Rev. Mr. Vaughan, of Calcutta; the Rev. S. K. Ghose, of Calcutta; and the Rev. Mr. Harding, of Bombay, followed with essays on the subject. The general impression was, that there must be a revival before the native churches will be able to take care of themselves. The Rev. M. Skrefsrood gave an account of his mission among the Santals: "We do not tell them to preach: when they are converted, they go of themselves and say to their friends, 'Come, we have found something good!' People come by whole villages to see the missionary. Many villages have been entirely christianized, and support their pastor, as they formerly supported their priest, by allotting him a portion of land to work. One single man among them has brought no less than five villages to Christ." This was followed by earnest appeals touching the increase of drunkenness among native Christians, and missionaries were asked to show an example of total abstinence. The evening sitting was devoted to the consideration of woman's work in India. Papers from Mrs. Winter, of Delhi, and Miss Britton, of Calcutta, were read, recounting the history of Zenana missions in those cities. Mr. Herron, also, presented a paper setting forth the plan and working of the female seminary under his charge at Dehra, where, on moderate terms, the daughters of native Christians may receive a thorough education, both in English and the vernaculars, besides a no less thorough training in domestic duties.

Five papers were read on the fifth day—the last of the year. Mr. Stern and Mr. Mohun supported the village system, but not for all Christians. Mr. Stern described the Christian village community of Basharutpore. The Conference generally, with some exceptions, agreed with the essayists. Mr. Wenger, of Mangalore, and Mr. Chatterjee, of Hushyarpore, treated of the secular relation of converts to missionaries. Perhaps the most important paper read was that by Mr. Clark, of Umritsur, on "The Relations of Foreign Missionaries to the Native Church." He said: "Our native brethren will no longer brook being treated as children; and rightly so. They now demand an open field for the exercise and trial of their powers; and they shall have it. What parent ever thinks of restraining these growing powers? He wishes only to increase and improve them. He educates and trains his boy with increasing care and love. In time he ceases to be merely his instructor; he becomes his dearest friend. The parental and filial love increases in intensity with years. The son comes more prominently forward; the father makes over more and more; the son accepts the responsibilities and the work. What do we foreigners desire more than this? This is the aim of our lives, and the fruit of our toil. It is our very life—and in our children's lives we live again. But, for the present, the native Church in India can no more dream of such independence than a child at school can think he can live independently of his father's care. No more can the purse-strings of foreign societies be placed in the hands of the native Church, than the father's bank-book or the key of his strong-box can be made over to his little boy. Such is the relationship that exists. Let us then cultivate the powers of our native brethren to the utmost, and throw upon them all the responsibilities which they can bear. The native Church is the nucleus of all Christian work in the country; our great policy must be to make the most of our converts." In the afternoon Mr. Fordyce read an earnest paper on the duty of missionaries to the neglected English-speaking population. He was followed by Mr. Thoburn, on "Hindrances to the Spread of the Gospel," and it was resolved to memorialise Government on the subject of intemperance. The evening was devoted to three addresses by the Rev. Narain Shshadree, on "Rural Missions in Hyderabad and Berar;" by the Rev. Mr. Tanner, of Masulipatam, on "The Marvellous Extension of the Telugu Missions;" and by a Syrian Christian—the Rev. Kurnwella—on "The

History and Present Condition of the Syrian Christians of Malabar." There are 340,000 Syrian Christians; their churches are open to the Protestant missionaries; their priests are well trained; Romish innovations are now forbidden; and they have the Bible and their Prayer-books in the vernacular.

The proceedings of the Conference were each day under the guidance of a president. Four secretaries were also elected—namely, the Rev. Dr. Mitchell, Free Church, Calcutta; Rev. J. Barton, Church Missionary Society, Madras; Dr. Murdoch, Madras; and Rev. A. Brodhead, American Presbyterian Mission, Allahabad. The time for each paper was limited to twenty minutes, ten minutes being allowed to extempore speakers.

The debates were very animated. There was a most full and frank expression of opinion; and yet there was no acrimony, no trace of unkind feeling. On Sunday, the 29th of December, more than 150 members of Conference and friends united in communion. The venerable Dr. Mather, of the London Missionary Society, began the services; the Rev. Mr. Kerry, of the Baptists, gave a brief address; and the Lord's Supper was dispensed by Messrs. Robertson and Barton, of the Church Missionary Society.

Nineteen societies were represented at the Conference. Of the 118 members present 88 were foreign and 21 native missionaries, and 9 laymen. Of the 109 missionaries 33 were Englishmen, 32 Americans, 17 Scotchmen, 3 Irishmen, 2 Germans, 1 Norwegian, and 21 natives of India. They belonged to the following societies:—22 to the Church Missionary Society, 17 American Presbyterian, 13 American Episcopal Methodist, 12 Free Church of Scotland, 11 London Missionary, 9 Baptist Missionary, 4 American Board of Foreign Missions, 3 Church of Scotland, 3 Irish Presbyterian Church, 3 American United Presbyterian Church, 3 United Presbyterian Church of Scotland, 1 Christian Vernacular Education Society, 2 German Evangelical Lutheran Church, 1 Wesleyan Missionary Society, 1 American Dutch Reformed Church, 1 Local Mission at Chumba, 1 Medical Christian Union, 1 Bible Society, and 1 Local Mission among the Santals.

JAPAN.

WHAT IS TRUE, AND WHAT IS NOT TRUE, OF THE JAPANESE RULERS AND PEOPLE.

The following extract from the *Missionary Advocate* of last month gives an account by the Rev. S. L. Baldwin of the state and prospects of Christian work in Japan of special interest at the present time, when united efforts are being made to secure, among the beneficial changes taking place in that country, religious liberty for the people:—

On Saturday, October 26, we were rejoiced to see the headlands which indicated our approach to Yokohama, and we were soon safely at anchor in the Bay of Yeddo. One of the first sights that met our view, as we looked along the shore, was a train of railroad cars. We spent part of the day in visiting Yokohama. There is considerable improvement manifest in the foreign portion since I was here, two years ago. On Sunday morning we attended service at the Union Church, and listened to a sermon on the parable of the Tares by Rev. Mr. Miller, of the Presbyterian Mission. The audience numbered sixty or seventy persons. There is a regular Church organization, intended to embrace all Europeans whose religious wants are not met by the Church of England. The service is conducted by the missionaries of the Presbyterian and Reformed missions in rotation. The repetition of the Apostles' Creed, and alternate reading of Psalms by minister and people, constitute a part of the service. In the afternoon a portion of our company visited a Sunday-school, consisting partly of foreign children and partly of Japanese, under the charge of Miss Kidder, of the Reformed Mission. In the evening a very interesting prayer-meeting was held at the residence of Mrs. Pruyn. The room was crowded with missionaries and other foreign residents, with a number of British soldiers. Dr. Knowlton conducted the meeting. Dr. Hepburn made an interesting statement concerning the recent reception by the Mikado of a copy of the Bible which the American Bible Society sent out to Dr. Hepburn thirteen years ago for presentation to the Emperor of Japan. Dr. Hepburn had brought the matter before several successive American ministers, but none had been willing or thought it judicious to propose such a present, until Mr. De Long, a short time since, agreed to undertake it. The Mikado received it with expressions of satisfaction, and ordered a letter to be sent expressing his thanks for the gift. Special prayer was offered that the Mikado might be led to examine it, and receive the Word of God to his salvation.

On Monday we made a trip by railroad to Yeddo. The distance is eighteen miles. We had time to visit "Sheba," the burial-place of the ancient Tycoons, where are expensive temples erected in their honour; the girls' school, under the auspices of the Government, taught by Mrs. Veeder; the grounds of the old Tycoon, all the buildings of which were burned by the Mikado's troops during the late revolution; and to take a general view of the city.

Yeddo is undoubtedly one of the largest cities in the world for extent of territory; but its population has been greatly over-estimated. It is reckoned at from 800,000 to 900,000 by those who have the best opportunities for making a correct estimate. I have no time now to give descriptions of temples and other places of interest. I will pass to matters that are of more importance to you. And,

First. What is *not* true in regard to Japan.

1. It is not true that the edicts against Christianity have been revoked. The statements that reached us in America to that effect in May last seemed to be so direct and positive that we all sang "Halleluia" over them, and rejoiced that Japan was entirely open to the Gospel. It may be quite a letting-down to say that our pæans were premature; but it is important, above all things, to have the truth, and the truth is just as I have stated. The edicts that have been posted up in Yokohama are said to have been taken down for a time while the Japanese Embassy was in America, but were soon after put up again, and are up still; and it is very certain that no formal revocation of those edicts has been made.

2. It is not true that the Government or any high officers of the empire show any present intention to tolerate Christianity. On the contrary, while they are eager to adopt foreign arts and sciences, and are providing for a general system of railroads and telegraphs, they are manifestly jealous and suspicious of Christianity.

3. It is not true that the Mikado is making a special effort to revive Sintooism, nor that he is devising a new religion to which all must comform, as was reported by telegraph just before I left home. Some time ago he put forth a proclamation to the effect that men would fulfil the requirements of duty by (1), reverencing the gods; (2), honouring the Mikado; (3), loving their country; (4), being faithful to the natural relations; and, (5), obeying the heavenly principles. This may be taken as an indication of indifference to all the existing forms of religion—a sort of recommendation of "Broad-Church" ideas in Japanese theology—but it is certainly not by any means the establishment of a new religion.

4. It is not true that the Mikado has abolished Buddhism, or set the Buddhist priests to work as farmers, under penalty of being impressed into his army. The priests of Buddh were put under ban for a short time, but this was soon removed. It is said that the Buddhists paid a large sum of money to the Government, which secured their toleration; but they are not at all in favour.

Second. On the other hand, what *is* true.

1. It is true that the Mikado has completely revolutionized the Government of Japan, and is anxious to introduce foreign arts and sciences, and all material improvements.

2. It is true that, on the 11th instant, the Mikado opened the railroad in person on its completion to Yeddo, and appeared to the people in Yokohama and other places. This is a great step for a monarch who for ages has been regarded as divine, and has kept himself in inviolable seclusion.

3. It is true that a church of some twenty members has been organized at Yokohama with the knowledge of the Government; that Government officials have been present at some of the services, and no complaint has been made nor any steps taken against the native Christians.

4. It is true that there is a very general desire for education, which has resulted in the establishment of numerous schools, both under public and private auspices, and that the educators are nearly all Christians, known to be such, and not objected to on that account.

5. It is true that the people are in a transition state. This can be seen even in their clothing. Many are in full European dress; others have a hat, or a coat, or a pair of shoes, adding one garment after another as they become able. And there can be no doubt that a state of mental transition exists which may be favourable to the introduction of Christianity.

6. It is true that in the school taught by Miss Kidder, which is under the patronage of the Governor of Yokohama, and in which the Governor's wife is a pupil, the Lord's Prayer and the Ten Commandments are committed to memory, and the school is daily opened by reading a passage from the New Testament, which is explained by Miss Kidder. Portions of the Bible are also committed to memory, as a part of school duties. All this is known to the Government, and no objection is made.

Monthly Survey of Missions.

TURKEY.

From Samdkov Mr. Locke, of the European Turkey Mission of the American Board, sends information of the enlargement of the Bansko church, which was formed about a year and a-half ago. A delegation of three from the church, together with the young native pastor, came to Samdkov, and, in the presence of missionaries, examined the candidates and received 30 new members; so that now the Bansko church numbers 53 members—23 in Bansko, 8 in Samdkov, and the remainder in its vicinity. The missionaries are much pleased with this movement, and have urged it strongly, as it leaves these scattered Christians in the care of the church, and at the same time strengthens the church which they have joined, not only in its members, but by increasing its responsibility as well.

INDIA.

At a late meeting of the Executive Committee of the North India Bible Society, it was proposed that an effort should be made to place a copy of the Scriptures in every village in the district of Allahabad, there being in said district 3,695 villages, with a population of 1,124,736. In connection with this proposal, the hope was expressed that this work would be undertaken in other districts in Northern India, and that ultimately, through the combined agency of the societies auxiliary to the British and Foreign Bible Society, every village in India might be supplied with at least one copy of the Word of God.

In Oudh, the rapid increase of village schools enables the missionary to scatter the Bible and parts of it broadcast. The *Lucknow Witness* says that, a few weeks since, a missionary, after preaching in a large village, was asked why it was that his "good book" was not taught in the Government school which has been established recently in the neighbourhood. Here is evidence of a desire on the part of the people for a knowledge of the truth; but how is the above pertinent question to be answered? The *Witness* advises European ladies to visit the girls' schools, where they would find interesting work to drive away the monotony of camp life. Our contemporary recently visited a girls' school in the village of Misrik, Seetapore. The teacher, a married Hindu lady, was a modest and intelligent person, while her pupils, all Hindus, had made most astonishing progress in their studies. They read the Sanskrit, translating into Hindee; the Ramayan, translating into prose. They were familiar with the map of India, and had made some progress in arithmetic.

Four years ago, Dr. Johnson purchased a tract of jungle between Oudh and Rohilkund for a Christian village, and called it Panahpore (City of Refuge). The village has now a community, consisting of forty families, living in comfortable houses, with a thousand *beegahs* of land under cultivation. Two schools, one for boys and the other for girls, are kept up, and a marked improvement in the character and general habits of the people has been effected.

ASSAM.

The mission to the Garos in Assam sends cheering news to the American Baptist Missionary Union. A Christian Garo from the Normal School, who is teaching in the region of Gowalpara, has so succeeded in presenting the Gospel there that nearly the whole village has received it, and thirty have asked for baptism. From other villages there also comes a good report. There are now 286 baptized Garos, eight preachers and colporteurs, fourteen schools and 225 scholars, all taught by Garo converts, many of whom, by holding Sunday services, act as preachers in the villages where they teach. Twenty-two young men are now in the Normal School, from which, during the past four years, fifteen have graduated, and are engaged either in teaching or in preaching. The missionaries watch with special interest the progress of a governmental expedition which was to set out, the middle of last November, to explore and survey the Garo hills, inhabited by unfriendly Garos, who have become very troublesome. Formerly their raids were confined to the plain, where they descended suddenly, cut off Bengali heads, and returned; but of late their attacks have been made upon Garo British subjects. A party of independent Garos, during the past year, having entered a village subject to the English rule, and cut off the heads of sixteen men, woman, and children, the Government has decided to put an end to these raids by annexing the whole Garo country, which will speedily throw it open to the missionaries.

BURMAH.

The Rev. C. H. Carpenter, missionary in Burmah, writes to the American *Baptist Missionary Magazine* of a recent journey in Siam, undertaken when on his return to America, for the sake of ascertaining the number and condition of the Karens in that kingdom, and of preaching to as many of them as came within his reach. According to Mr. Carpenter's computations, there are 50,000 Karens in Siam. The larger part of the mountainous districts of Siam and of the northern Laos States is occupied by Karens of the same race as the Christian Karens of Burmah; and though their numbers are not large when compared with the multitudes of other races, they are a very teachable people, and many Karen Christians of Burmah are ready for the work in Siam, if one or two white men can be found to take the lead. The language of the Pwo Karens varies in different districts to so great a degree that it was with much difficulty that the Bassein preachers accompanying Mr. Carpenter could talk with the people; but the Sgau Karen dialect varies but slightly, so that it is a matter of special congratulation with the Burmah missionaries that the Sgau language was adopted in the Karen Theological Seminary from the first, and the Bible was first translated into that dialect. The policy of the Siamese Government is apparently that of religious toleration. The Siamese Calendar for 1871, published under the royal sanction, contained such liberal sentiments as the following: "When you see any religion whatever, or any company of religionists whatever, likely to be an advantage to yourself, a refuge in accord with your own wisdom, hold to that religion with all your heart. Hold it not with a shallow mind, with mere guesswork, or because of its general popularity, or from mere tradition, saying it is the custom held from time immemorial; and do not hold a religion that you have not good evidence is true, and then frighten men's fears and flatter their hopes by it." This seems the perfection of religious freedom; yet the Karens with whom Mr. Carpenter laboured betrayed a latent fear of persecution if they should become Christians. "Give us proof that the king will not molest us," they would say, "and we will learn to read your books—perhaps we will worship your God." The Pwo Karens of Siam profess Buddhism—probably because it is the royal religion, not from earnest conviction, since even their priests are too ignorant of the doctrines of Buddhism to defend them when assailed. The Sgaus retain their primitive superstitions. Kan-bu-ri, on the Me-kong River, lies two days' journey south of the Karen settlements. One day's journey below this point, Mr. Carpenter visited the station of a Roman Catholic priest, who claimed 800 converts. There are 18 French Roman Catholic priests in Siam, with one bishop. In 1857, according to Marshall's "Christian Missions," the whole number of Catholic converts in Siam was 4,900, though elsewhere he gives the numbers at the same date (quoting from Sir John Bowring) as 7,050. Miss Norris, of the Nova Scotia Board, with a company of Karen teachers and female assistants, is now probably in Siam, doing pioneer work among the Karens in the mountains; but for a station from which to begin work for this race in Siam, Mr. Carpenter, under the advice of missionaries of other denominations in Bangkok, recommends Muang Ootai, which lies between Kan-bu-ri and Rahaing.

CHINA.

The Rev. Mr. Swanson, of the English Presbyterian Mission, writes from Amoy, referring thankfully to the present state of freedom from political opposition which exists, and to the care maintained by the missionaries to give no offence to the local authorities. By prayer and watchfulness, and by the good hand of their God upon them, our brethren have been enabled to bear the responsibilities of their critical position. At all our stations (says Mr. Swanson) there is marked progress. In connection with the Baypay congregation we have a large number of candidates for baptism. Last Sabbath I baptised five male adults there, and during the month in that congregation I have baptised twenty-seven infants. This will give you some idea of how the Church is taking root. When I look back to my first arrival here, and compare the state of the Church then with its state now, I am lost in wonder.

JAPAN.

The Christian Church of native believers in Yokohama is quietly and steadily growing, and becoming a centre of marked influence among the Japanese people. So says the New York *Independent*, to whose concise and reliable summaries of missionary information we here beg to acknowledge our obligations. On Sunday afternoon, December 15 (says that journal), in the fine new school-house attached to the American Mission Home, under the care of Mrs. Pruyn, three Japanese converts were baptized, and the communion was partaken of by the native believers and the foreign Christians present. The aspect of the work in

Yokohama is at present, from all points of view, very encouraging. How the tide is beginning to ebb from heathenism and to flood toward Christianity, is notable in Yeddo, under the very eyes of a Government most severely determined "not to interfere with the private religious belief of its subjects." The Minister of Education, who is now also Minister of Religion, is a man of advanced opinions, and believes in the "liberty of unlicensed printing," the freedom of the press, and of the people to inquire into religion. The freest and fullest discussion of religious and moral questions is allowed and encouraged in the Imperial College. A sadly significant fact is found in this, that in the Union church in Yeddo, the number of Japanese frequently exceeds the number of foreigners present. The very few foreigners in the interior of Japan who are willing to speak of Christianity to inquiring natives have a sort of circulating library composed of two books—Gospels of Matthew and Mark, translated in Japanese. Copies of these, sent out to several teachers in the interior, are in almost constant circulation among intelligent readers who wish to learn about *Yesu*, and to know whether the "criminal god" and once-accursed sect of the "Kiristians," are really good things, after all. As surely as the truth of Christ *can* leaven a nation, so surely is that truth leavening Japan; and the fruit of a professed and practical religion must follow. From present appearances, as in almost all past history, the cities will be the centres of Christian influence; while the country and the villages will be the last stronghold of idolatry and perverted truth. Just as the inhabitants of the pagi and the heaths of old, in Europe, held on to their old superstitions longest, and were named from their places of habitation, so we predict that either of the Japanese words "*inakamono*" or "*hyakû-sho*" (farmer, peasant, countryman) will in course of time come to be synonymous with, and equivalent to our word "heathen" or "pagan."

AFRICA.

The *Church Missionary Intelligencer* for February contains the first instalment of the annual letter of the native Bishop Crowther, giving an account of his visitation of the mission stations on the Niger. We abridge from the Bishop's deeply-interesting communication:—

"*Lokoja*, our uppermost station at the confluence of Kwarra and Tshadda rivers, has been very much disturbed during the early part of the year. This station, being in the jurisdiction of a Mohammedan Government, the converts have suffered much oppression from the people of that profession, whose sole object is gain, which they must force out of their heathen or Christian subjects, it mattered not to them how inconvenient it might be to the poor oppressed. In consequence, many of the oppressed had to flee out of the settlement to seek shelter elsewhere, even if it be among their heathen enemies..

"*Onitsha* is our next station as we descend the river. The influence of the observance of the Sabbath-day is increasingly felt in the town among the heathen population, because trade at the factories is closed on that day, and the religiously-disposed agents, who avail themselves of the opportunity, attend church: they, together with the native converts, composed an imposing Christian body. There had been 62 baptisms during the year—30 adults and 32 children. The old King of Onitsha died last March. The afternoon service has been continued at his court-yard every Lord's-day since the last two years, according to his own request. The evening before his death the king sent for the mission agents at the factories to appear at his palace, as he had important matters to tell them. On their arrival, he summoned his sons together and solemnly charged these civilized Christian agents and his son to promise each other with oath an inviolable fidelity, because he had found by experience that the Christian missionaries and mercantile agents of sound Christian principles had been their best friends, and therefore by their judicious advice his sons must be mostly guided after his death. This most solemn meeting was closed by a prayer offered in the vernacular by the Rev. W. Romaine, and the king distinctly joined in the repetition of the Lord's Prayer at the conclusion. He died the next day. His death was not to be publicly announced till after twenty-one days, for this reason, to give his sons and relatives due time to make every preparation for his grand funeral ceremonies, amongst which there were to be *sixty human sacrifices* to attend the king in the invisible world of spirits. On hearing this, the mission and the mercantile agents immediately convened a meeting at the factory of the West African Company, to consult how to prevent this most horrible and appalling evil. They called the prince, and strongly argued with and showed him the magnitude of the sin of despatching so many innocent human beings into eternity, which could answer no other purpose but to increase the wrath of God upon them. They proposed thirty bullocks

instead in exchange for human sacrifices, promising to share in the expenses if needs be, so as to save souls from barbarous death to obey superstition. After long discussions and many attempts to lessen from sixty to thirty, twenty, or ten, he at last stood fast, and promised not to exceed seven human sacrifices on this occasion, because custom demanded some such to be made. Thus, though they could not at once break down all the superstitious rites of this people, yet they were thankful to be the means, in God's hands, of saving fifty-three souls from barbarous death at the funeral ceremonies of the old king. A European sailor died at the factory, and we were asked for a place of decent interment for his mortal body. As no one was ever buried in the yard of our new church, I ordered the grave to be dug there, and the dead to be buried according to the rites and ceremonies of the Church of England. After this was done, we were informed by some of our Church members that, unless the grave were watched for a week, some one from the neighbouring tribe, who are cannibals, and called Obotshi, would surely dig the coffin up and carry the body to be eaten. From this hint, I gave the agent of the mercantile house advice to send watchmen to the churchyard for a week, at night, to prevent the approach of the cannibals. These are the people we have to convert to Christianity.

"*Brass River Station* has undergone severe persecution from the heathen priests from the commencement of the year. But the Lord has stood by the persecuted converts, who were punished in various ways, by bonds and severe whipping, by starvation and heavy fines, to force them to renounce their Christian profession and bow before their false deities. The charge laid against them was, that, by their refusing to do sacrifice to the gods, their vengeance was shown to the inhabitants by sending the small-pox, which carried off many people; but the converts were fully convinced of the folly of this charge, and stood firm in their faith in our crucified Saviour, the only Friend of sinners. Chief Spiff, a candidate for baptism, and the most confidential adviser of King Ockiya, was particularly marked out as the chief object of their revenge; he was plotted against to be killed on insisting to refuse doing adoration to their deities: but the Lord preserved him in the midst of all. At last he made his escape to the Mission premises, where he is still; but left alone from further molestation, after they had compelled him to pay a heavy fine of three puncheons of palm oil, and his younger daughter was forcibly taken away from him as a slave. Notwithstanding all these, Spiff continues steadfast in his profession of the Christian faith, and is now making arrangements to clear himself of the state of polygamy, so as to be received into the visible Church of Christ by the rite of baptism. Before I left Brass the Rev. T. Johnson placed in my hand the sum of 20*l.* in sovereigns, which Spiff has given towards the purchase of a church bell for that station, which is very much needed. This man had given, before this, the value of 10*l.* in palm oil towards the purchase of a harmonium for the church. The violence of persecution is now abated; the enemies seem to hang down their heads. At the morning service seven candidates were baptized by Mr. Johnson, after which I confirmed nineteen. After sermon I administered the sacrament of the Lord's Supper to twenty communicants. It would have greatly amused English communicants to see when the plate was passed along at the offertory; one dropped into it a small parcel of tobacco, another a bunch of trade beads, another a ball or reel of cotton thread, others fish-hooks, another a silk pocket-handkerchief (new); whilst those who had it put silver coin into the plate. We valued the whole after service, and it amounted to 16s. 2½d. Surely 'it is accepted according to what a man hath, and not according to what he hath not.'"

AMERICA.

The tendency of the emancipated coloured people to relapse into heathenism is thus referred to by the Rev. W. K. Douglas, of Mississippi: "This tendency," he says, "is no fancied danger. When so many of the rites of paganism have reappeared in Europe to corrupt the Christian Church, can we wonder that traditions coming so immediately from the African home of this race should have a power to influence, and in some cases to overwhelm, later instructions in the Gospel? To illustrate this I shall not here repeat the revolting tales of wild demoniac orgies which have found their way, I believe without exaggeration, into print. Among the members of my own household was an aged African. From age, rather than any special disease, she had become quite infirm. She was nursed by the white ladies of the family with all the loving care which could have been bestowed upon one of their own number. One bright sunny morning she was dressed with the finery to which she was always somewhat partial, and led out upon the gallery for the benefit of fresh air. Looking up plaintively, she exclaimed, 'To-day you killie me?' Though this

woman had been a professing Christian more years than most of us have lived, her memory ran back to a childhood familiar with human sacrifices, and she fully believed her day of doom had come, and that she had been decked for the knife."

Mr. Douglas, the American Protestant Episcopal clergyman, from whom we have quoted the above, says, with reference to the African character: "The African nature has some elements of strength and beauty peculiarly its own. If I have seen him do some things worse than the white man, I have seen him do other things far better. Far beyond the white man he lives in the world of sentiment and affection. A sunshine seems to gleam in through the inglazed lattice of his humblest hovel, and he moves through the most arduous of toils to the rhythm of the sweetest music. His is a heart to which some truths of our holy religion appeal with special force. No icy scepticism can rob him of a superintending Providence. Suddenly liberated from a condition of servitude, instances of violence have been rare exceptions. It happened with myself, as with many others during the late war, that the ladies and children of my household were left for weeks together between the picket lines of contending armies, with no companions save those of the African race. One striking characteristic of the African is best illustrated, I think, by a story I feel impelled to relate. Among those native Africans whom I have mentioned as belonging in my family was one who had been stolen from her native home in early womanhood. She was snatched away from a nursing child, and never beheld its face again. She was divided from her husband—by some accident placed upon a different vessel from all her kindred and tribe. For a long time in this strange land she heard no tongue she could understand. Every misery which human nature can endure seemed piled upon her desolate soul. What are the promptings of the natural heart? Would not you, any of you, have cried, How long, O God, how long before the day of deliverance and of vengeance? Would not the days seem long and the nights weary until that day's coming? That day came, the day that saw the ruin of master and mistress, and the triumph of the bondwoman—the day when the blow might safely be struck in vengeance. What was that blow? It was to feed that master—it was to bring and lay at his feet all her possessions—a small sum of gold, the savings of former years; nay, more, when shown her freedom, and persuasion almost amounting to force was used to drag her away, she exclaimed almost literally, 'These people are my people; their God is my God!'"

The ladies connected with the American Protestant Episcopal Church who are interested in that Church's mission to the native Indians, are raising funds for the establishment of a hospital among the Ponkas. Mrs. Stanforth, who is engaged in the mission, writes, stating cases that have come under her own knowledge and care, to show the great need of such a hospital. We quote one of these: "My son and self had spent the greater part of a cold January morning in visiting the sick in the village. We stopped to talk to an Indian, and asked him if he knew of any other sick ones. He told us of Wa She Ska, a young man sick at the house of Black Elk. We hastened thither. Never shall I forget the sight that I saw there that morning. The house was the ordinary log hut of the Indians. In the centre was a small stove. At the right of the stove sat an Indian woman making mocassins. At the left of the stove, on the bare floor, was a cowhide; on this hide was stretched all that was left of what, a few months back, had been a powerful young Indian man of twenty years. The man was clean; under his head and shoulders was placed a straw pillow. His sister was about giving him a drink of water from a tin pan. I knelt down by his side: I could not speak, the sight was too awful—a living, breathing skeleton. My son, in a whisper, asked how long this man had been sick. The reply was, 'Four months.' The next question—'What is being done for him?' 'Nothing.' 'What does he eat?' 'Parched or boiled corn.' The tears were streaming down our faces; it was so awful to see one so near death from starvation, sickness, and no medicine, within two or three hundred yards of white men. I asked why she did not send for me. The reply was, 'You have too much to do.' I then told the young man we would that day send him a straw bed, that we would provide him with good food, that I would give him medicine to relieve him from pain, and that every want should be attended to at once. As I spoke to him, he watched me, and, as my son interpreted, the longing eyes would turn on him. As he took in what we told him, and understood that the good Lord had sent to relieve him, the tears gathered in his eyes, then ran down his cheeks; his breast heaved, and he became quite excited. The two women present, his sisters, also shed tears of joy. We hastened home, prepared the food, and next the bed. The sister did not come for the food.

My son took the basket, and hurried to the house, to find that Wa She Ska was dead. He died from the intense excitement caused by the promise of food." In another case, the "four-year-old son of Cheyenne" was found "a living skeleton." "I asked the mother," writes Mrs. Stanforth, "if she would not wrap this little one in a blanket every morning, and bring it to our kitchen, that there I could watch and attend to it. She consented, and promised to bring it the next morning. The father went home with us, and carried back to his sick child such food as it could eat. It was too late for food to save it. It died of neglect and starvation the next morning."

MEXICO.

As we have already indicated in these pages, the great religious interest which has been experienced in Mexico for some years past has been under the direction of the American and Foreign Christian Union. Churches have been organized in the city of Mexico and vicinity, and called simply the "Church of Jesus," leaving all denominational names. "But it could not be expected," says *Zion's Herald* (Boston, U.S.), "that none of the denominations would enter that great and inviting field, which had been so strangely thrown open to Protestant Christianity. The Methodist Church, though pressed to enter it, chose to act through the Union, and has done so up to the meeting of the General Missionary Committee in November. The Presbyterian Board of Foreign Missions had resolved to establish a mission in that country This has been done, and the Methodists felt it their duty to enter it also, and the General Committee appropriated $12,500 for the object. Bishop Haven has now gone to survey the field, and Dr. William Bulter is soon to follow as the superintendent of the mission. We hope the Union will not be sensitive in the matter—if one denomination entered that field, the others would, of course, and should. Now let kindly feelings prevail, and all work together in love to bring that nation to Christ."

Evangelical Alliance.

"The treasure of concord is the heritage from our Father; we must possess it until the end."
—*Gregory Nazianensis.*

DAY OF SPECIAL PRAYER FOR IRELAND.

The Council desire to call the attention of their esteemed friends, the members of the Evangelical Alliance, and others sympathising with the object, to the following address:—

TO THE MEMBERS OF THE BRITISH AND AMERICAN ORGANIZATIONS OF THE EVANGELICAL ALLIANCE.

Beloved Brethren,—The attention of the Council of the British Organization has been called to the desirableness of inviting Christians to set apart a day for special and united prayer to God for Ireland—for a more abundant blessing to rest upon the preaching of the Gospel and other Evangelistic efforts, especially among the Roman Catholic portion of the population in that country.

With this suggestion the Council, after careful deliberation, have thought it their duty to comply.

First,—Because the interests of Ireland—political, educational, and religious—are claiming at the present time a large amount of public attention.

Second,—Because it cannot but be a matter of deep concern to all true Protestants, that in our sister land, the great majority of the people should remain under the spiritual authority of the Church of Rome, which forbids the free and unconditional reading of the Holy Scriptures, and inculcates errors, by her press and priesthood, which we believe to be directly opposed to the Gospel of our Lord Jesus Christ, and therefore opposed to the peace and safety of all who hold them.

Third,—Because there are many faithful witnesses and labourers in that land who should be sustained by the sympathy and prayers of their fellow-Protestants in all sections of the Church of Christ.

Mindful of these things, and remembering how largely the Divine blessing has accom-

panied the annual observance of the Week of United Prayer, and other occasions for uniting Christians at the throne of grace, "agreed touching the things they ask of God," the Council would affectionately invite the members of the Evangelical Alliance in Great Britain, in the Colonies, and the United States of America, to set apart *Monday, the 31st of March, for private and public supplication on behalf of Ireland.* More especially would they suggest to their Christian brethren to pray fervently that the gift of the Holy Spirit may be copiously vouchsafed to all ministers and members of Christian Churches, and all labourers for Christ in that land; that their faith, and love, and zeal may abound yet more and more; that His Gospel may have "free course and be glorified," and "the Lord God cause righteousness and praise to spring forth throughout all the nation." "Let Thy work, O Lord, appear unto Thy servants, and Thy glory unto their children."

On behalf of the Council,

EBURY, President.

CHICHESTER, WILLIAM ASHLEY, H. J. ROBERTSON, ROBERT LUSH, Vice-Presidents.

JOHN FINCH, Treasurer.

J. S. BLACKWOOD, EDWARD STEANE, THOMAS GUTHRIE, WILLIAM ARTHUR, Hon. Secs.

JAMES DAVIS, Secretary.

HERMANN SCHMETTAU, For. Sec.

THE LATE EMPEROR NAPOLEON III.

The sympathy of the British people, from the highest to the humblest in the land, has not been wanting at the death of the late Emperor, whose name for the last twenty years appeared in almost every page of European history. His sudden downfall and his physical suffering, so bravely borne, added to his friendly and faithful alliance with this country during his reign, justified this tribute of respect. Protestants, in this and in other lands as well, owe something to his memory, and we are, therefore, glad of the present opportunity to supply a few facts illustrative of the late Emperor's policy on the subject of religious liberty, and of his personal sympathy with the objects promoted by the Evangelical Alliance.

In the year 1863, when a deputation from the British and Foreign Branches of the Evangelical Alliance were about to proceed to Madrid on behalf of Matamoros and other Protestants then in prison, and under heavy sentences to penal servitude, for reading the Bible and speaking of the truths it contains, the Emperor's Minister for Foreign Affairs, M. Thouvenel, addressed a letter to M. Barrot, the French Minister at the Court of Madrid, asking him to use his efforts in support of the object of the deputation, and expressing views on the subject of religious liberty which were as honourable to the statesman who wrote them as to the French Government he represented.

In the year 1867, and a few months before the opening of the Universal Exhibition in Paris, the Council of the Evangelical Alliance were privately informed by the President of the Imperial Commission that this Society might have the use of a large building (the "Cercle") within the Exhibition, for holding conferences with Christian visitors of different nations, and for such other religious objects as might be thought desirable. This offer was further enlarged and embodied in the erection of the "Salle Evangélique," which was, with other edifices for the use of the Bible and Tract Societies, devoted to the purposes of Christian evangelization.

During the summer months of that eventful year, multitudes of various nationalities, and from different and distant lands, heard the Gospel preached in their own tongue, and had opportunities for Christian conference and fellowship such as had never before been afforded in any Catholic country. In reply to the deputation that waited upon the Emperor at the close of the Exhibition, his Majesty observed to the Earl of Shaftesbury and the gentlemen accompanying him that he was deeply touched by the cordiality which had been shown by members of different Protestant Churches and of various nations, united in their efforts to promote the moral and religious welfare of the masses of the people.

A little incident connected with this visit favourably indicates the respect felt by the Emperor for the conscientious views of Protestant Christians in this country regarding the observance of the Lord's-day. It was customary with the Imperial Court to give receptions on the Sunday, and that day was accordingly fixed to receive the joint deputation of the Bible Society and the Evangelical Alliance, but when the Emperor heard that the English members of the deputation had respectfully declined to proceed to St. Cloud on that day, on

the ground that it might appear to be sanctioning what they considered to be a violation of the sacredness of the Sabbath, his Majesty at once forwarded a communication, expressing his desire to receive the deputation on another day, and named a week-day for that purpose.

In the following year, communications were received from Protestant missionaries in the Loyalty Islands, complaining that they were refused permission by the Government of New Caledonia to enter upon that island, notwithstanding that they had been invited by the natives themselves to come and labour there. His Majesty, on being informed by the Secretary of the Alliance of the circumstances, expressed his deep regret, adding that it was contrary to his intentions, and that he would immediately take steps to secure for Protestants there the same liberty which Roman Catholics enjoyed.

The mention of these facts seems due to the memory of the deceased monarch, and may throw some additional rays of light upon the historic picture which all men are contemplating, for different purposes and from different standpoints. No one knew better than the late Emperor the deep, wide-spread infidelity which corrupted France, and produced its bitter fruit in the discontent, disloyalty, and immorality of the people. On several occasions his Majesty freely opened his mind to the writer, and expressed his desire to see more unanimity and combination among religious men, for the removal of atheism and infidelity out of the land.

Let us hope that the misfortunes of a nation with which, by the sagacious and skilful policy of the Emperor, we have been drawn so closely in the bonds of mutual interest, of kindly feeling, and frequent and friendly intercourse, may teach their salutary lessons, and speedily give place to a national recognition and acceptance of the Word of God as the only infallible guide for the people, and the only foundation for true prosperity and for that righteousness which exalteth a nation.

MEETING OF THE COUNCIL.

The monthly meeting was held on Wednesday, February 12; John Finch, Esq., in the chair. After reading the Scriptures, prayer was offered, and the minutes of the previous meeting were read and approved.

The following persons were unanimously admitted to membership: Charles Wilson, Esq., Cheltenham; the Hon. and Rev. E. V. Bligh, Birling, Kent; Joseph S. Smithson, Esq., Ranelagh, Dublin; and Mr. Robert Horne, Oldham.

THE LATE HON. AND REV. B. W. NOEL.

The lamented death of the Hon. and Rev. Baptist Wriothesley Noel, M.A., a member of this Council and one of the most active founders of this Alliance, was reported, when the following resolution, moved by the Rev. Edward Steane, D.D., and seconded by the Rev. C. D. Marston, M.A., was unanimously passed:—

"In recording on their minutes the death of the Hon. and Rev. Baptist Wriothesley Noel, M.A., the Council would pay their tribute of sincere respect and affection to the Christian virtues and ministerial character and usefulness of their departed brother. Associated with so many other distinguished men in the formation of the Evangelical Alliance, he displayed in all its earlier meetings, and in the guidance of its first measures, the true love of Christ, in combination with the unfeigned love of the brethren, and contributed to their success by his moderation and calm wisdom in counsel not less than by his public zeal and eloquence. His spirit, eminently devout, serene, and loving, was at the same time too practical to lose itself in mere sentiment. His activity in the service of Christ led him to a foremost place in every 'work of faith and labour of love. Occupying for several years a position of eminence in the Established Church, as minister of one of the largest Episcopal congregations in the metropolis and as one of Her Majesty's chaplains, his sphere was at once influential and extensive. In deference to the dictates of conscience, in which he recognized the superior will of Christ, he willingly submitted to the sacrifice involved in his secession; but his zeal in connection with another communion of Christians lost none of its fervour, and his labours were not less abundant, nor was his ministry less marked with proofs of the Divine approbation and blessing. Unmindful of what was simply conventional and adventitious in the circumstances of life, he was still the consistent, dignified, and honoured servant of the Lord, and not less deservedly venerated and loved among all the members of 'the household of faith.' His closing years, when, enfeebled by age and a life of incessant service he sought some quiet repose, were inter-

spersed with frequent ministerial engagements; for it was his supreme anxiety, in words which he used to a friend only a few days before his departure, 'to be able to tell his Master that he had endeavoured to serve him in the best way he could.' After a short premonitory illness, he gently fell asleep, and 'devout men,' ministers and members of many churches, 'carried him to his burial, and made great lamentation over him;' but still, in their sorrow, looking onward with a glorious hope to the renewal of their suspended but not extinguished friendship at the appearing of the great God and our Saviour Jesus Christ.

"The Council, whilst devoutly expressing their submission to the will of God in the removal of their beloved friend, desire to assure the bereaved widow and family, of their sincere Christian sympathy, and of their humble and fervent prayer that they may be divinely supported under this heavy trial, and be enabled to discern in it, by faith, the loving hand of their Heavenly Father, who wounds that He may heal, and bruises that He may bind up the sorrowing hearts of his obedient and confiding children."

DAY OF PRAYER FOR IRELAND.

A draft address, on the subject of the proposed Day of Prayer for Ireland, was submitted and approved. (See page 88.)

NEW YORK CONFERENCE.

A communication from the President and Secretaries of the American Organization of the Evangelical Alliance, dated January 10, 1873, addressed to the "Sister Organizations" in Great Britain and elsewhere, inviting them to attend, by their delegates, a General Conference of the different Organizations of the Evangelical Alliance, to be held in New York, October 2 and following days, was read. Resolved, that the communication be acknowledged and the subject be remitted to the committee already appointed to make arrangements for the proposed Conference.

PROPOSED SPRING CONFERENCE OF THE ALLIANCE IN BRIGHTON.

The Secretary reported that he had attended, by request, on the previous Monday, a meeting of clergymen, ministers, and others at Brighton, for conference on the subject of holding a series of meetings of the British Organization of the Evangelical Alliance in that town. The meeting was largely attended, and several letters were read from persons unable to be present, but approving the proposal. The subject having been considered, and information supplied as to the usual arrangements and conduct of the meetings, a resolution was unanimously passed, inviting the Council to hold a spring meeting of the British Organization of the Alliance in Brighton, and assuring them of a cordial welcome on the part of all Christians in Brighton favourable to the objects of the Alliance.

The Council instructed the Secretaries to convey their best thanks to their esteemed friends at Brighton for their kind invitation, and to assure them that it will give them sincere satisfaction to accept their invitation, and to unite with them in making the necessary arrangements, in the hope that the proposed meeting may be greatly blessed in promoting the increased union and co-operation of the followers of our Lord in that town and elsewhere.

JAPAN.

The Foreign Secretary reported communications from the Paris Committee of the Evangelical Alliance, giving an account of the deputation from that committee to the Japanese Ambassadors on behalf of religious liberty in Japan. They were most courteously received, and placed their memorial in the hands of the First Ambassador, who read to them a reply (which was translated by his Secretary into French), to the effect that it was the Emperor's earnest desire to promote the best interests of his subjects, and to see them occupy a worthy place among the civilized nations of the world. His Excellency further promised that the Emperor should be made acquainted with the desire of the Evangelical Alliance regarding religious liberty.

Resolved, "That the memorial, with the reply of the Ambassadors, be published in the next number of the *Evangelical Christendom*, among the transactions of the Evangelical Alliance."

The Foreign Secretary further reported that at Berlin similar steps would be taken by the Evangelical Alliance during the stay of the Ambassadors in that city.

VIENNA.

A letter was read from Vienna, stating that the leader of the Liberal party in the National Assembly in Hungary had laid the case of the sufferings of the Nazarenes before the Diet, and that he had brought in a bill in favour of religious liberty throughout Hungary; that, therefore, any step the London Council could take in this matter would be most opportune, and advantageous to the cause.

The Council resolved, that immediately after the return of Count Beust from Austria a second deputation should wait upon his

Excellency, and solicit his kind offices in the matter.

WEEK OF PRAYER.

Letters were read from Athens, Stockholm, and elsewhere, regarding the observance of the Week of Prayer.

The Foreign Secretary reported that he had received from T. C. Gabriel, Esq., the sum of 100*l.* towards the funds of the Evangelical Alliance.

Resolved, that he be requested to tender to Mr. Gabriel the Council's heartfelt thanks for his generous donation.

WEEK OF PRAYER, JANUARY, 1873.—ADDITIONAL REPORTS.

THE RHINE PROVINCE.

February 12.

Blessed be God, that I am able to give you already some information of the manifest blessing which has attended our united prayer-meetings in January, not only in the valley of the Wupper (district of Elberfeld and Barmen), but also in more distant parts of the Rhine Province. Not to speak of the smaller gatherings during the intervening days, we had at Elberfeld three crowded meetings in the large hall of the Vereinshaus, presided over alternately by a Lutheran, Reformed, and Independent pastor. At Barmen similar meetings were held in the chapel of the Free Church, which was filled with praying people of various denominations. All must have felt in a special degree the influence of the Holy Spirit, and the holy unction of the devotional exercises. Our hearts were the more filled with gratitude and joy, since somewhat of the deeply-to-be-lamented lukewarmness of spiritual life, now so general, had for some time past been perceived in our monthly Alliance prayer-meetings. Yet we kept them on, as a testimony of Christian union against the sectarian spirit, from which we have much to suffer. You will therefore rejoice with us, when we saw such crowds of living Christians throng our prayer-meetings, regardless of warnings and suspicions raised by the sectarian party in our churches. We believe that in our pastoral visits, as well as in the more numerously attended religious services, we perceive the blessed results of the January Week of Prayer.

In other parts of the province, especially in the district of *Siegen*, the meetings were crowded. In this neighbourhood the Christians were, some years ago, not satisfied with *one* Week of Prayer, but made arrangements for daily prayer-meetings in various localities, and continued them for a length of time.

Now, again, a remarkable awakening is perceptible. Some quite unexpected conversions have occurred, and the Lord has sent into the land a famine which scarcely can be appeased. Everywhere there is want of room for the praying Christians; even the largest places cannot contain them. On the Lower Rhine, especially in the district of *Moers*, a similar awakening is observed. We have also received most gladdening reports from the Lower Alsace, where a most hopeful work of evangelization has been commenced by the Brüder-Verein of Elberfeld. May God in his mercy grant that the messengers of peace may be blessed as much in their work further South as they have been, particularly in the neighbourhood of the murderous battle of Wörth. I hope to give you shortly more definite information of this promising work.

BORDEAUX.

Bordeaux, Feb. 13.

Allow me, though somewhat late, to say a few words about our January Week of Prayer. Your circulars arrived as usual, as a welcome and much-hailed messenger of good tidings to many Christian hearts; and with the valuable assistance of an excellent brother of the National Church, we organized a series of prayer-meetings, from Sunday, Jan. 5, to Jan. 12. The meetings were held every evening in the provisional Hall, which, thanks to the liberality of our Scotch and English brethren, we were able to buy. Never since they were first held there, twelve years ago, have they been so well attended. Our liitle chapel was crowded, and, what is better, the Lord was among his people. Several pastors of the National Church took part in them, to the greatest joy and satisfaction of all parties. Oh, if all Christians in Bordeaux were but of one heart and of one soul, a mighty work would be carried on here! The doors are wide open. People are tired of Roman Catholicism, and long for something better. But the Gospel is not known.

Three months ago we opened a girls' school, free and gratuitous, in one of the most populous and immoral quarters of Bordeaux. We began with six children, to-day we have ninety-five; and every day we are obliged to refuse admittance, from want of room. Do remember that *all* these are children of Roman Catholic parents. In vain

do the priests and the Sisters of Mercy, who also have free schools in this quarter, bestir themselves and work upon the parents. It is no good; we do not lose the children. Next Sunday, we commence a Sunday-school in our school-house. We intend to establish here an important centre of evangelization.

I send you a prospectus of my book, "La Terre et son Histoire." As I have been unable to find a publisher, it will be printed by subscription, which will cover the cost of printing. I have 200 subscribers, but require 500. If you could recommend this scriptural account to families, for the reading of their children, or find some generous friends who, by other means, would thus aid in promoting the cause of sound scriptural views in France, you would greatly oblige me.

ATHENS.

Greek Branch of the Evangelical Alliance,
Athens, Jan. 15, 1873.

As the Week of Prayer is now over, I have no doubt but that a few words from us here will be welcome. In accordance with our usual custom, we had the "invitations for the Week of Prayer" of the Alliance translated and freely circulated, not only among ourselves, but among all the known nationalities and denominations throughout the city. The meetings were held daily in the Evangelical Greek Church. The opening and concluding sermons were preached by Dr. Kalapothakes. The attendance at the daily services was considerably in advance of last year. Many, of course, came in from curiosity, the idea of Christians of different denominations coming together for united prayer being still a novel and strange one to many. Greater opportunities were thus given for explaining the object, basis, and privileges of the Alliance, and, I am happy to say, to some practical purpose.

For the convenience of our brethren and friends at the Piræus, we held, this year, one of the meetings in English, at the said place. The meeting was convened in the St. Petersburg Hotel. At the Piræus there are now about ten or twelve resident English and Scotch families. In order to encourage our Piræus friends, about a dozen of our members went down by rail and joined with them. The services were conducted by one of the office-bearers of the branch, and promise to be a beginning of good in this neglected place. At the close of the meeting a proposal was made to have, in connection with the Alliance, a united prayer-meeting at Piræus, at least once a-quarter. The motion met with warm response, and I have no doubt, God helping us, we shall be able to report success. Could you not remember this little place occasionally in your prayers—not so much for union as for spiritual life? Pray that the Holy Spirit may be poured out upon them in power. They need it, we all need it, every soul of us here. Although our daily services were held during a series of Greek Church holidays, and open to all for prayer and remarks, everything was in peace and quiet, and with much to interest and encourage. One day, a Greek gentleman advocated, very ably, the truth of the principles of the Alliance. Another, who had at one time used his pen and his influence against our efforts, not only encouraged us this year by his presence, but sent a subscription, in order to cover any little expense we had incurred in printing, etc. Besides being fraught with interest, the Week of Prayer has been a source of fresh blessing to us spiritually.

We learned that another prayer-meeting was held in another part of the city. If so, we hope their cup of blessing was a full one. With Christian salutation from Dr. Kalapothakes and all the brethren.

SMYRNA.

You will be pleased to hear that the observance of the Week of Prayer in Smyrna was marked this year by increasing solemnity, and the realizing of God's presence among us. Our habit has been to hold a meeting every evening, including also Sunday. The week-day gatherings were larger than those of last year. The prayers were fervent, and the addresses characterized by earnestness and point. We seemed to realize the grandeur of the fact that, few as we were, our prayers were mingling with those of many thousands in various parts of the world. On Wednesday evening, January 8, a large Polyglot meeting was held in a hall connected with the School of the Prussian Deaconesses. About thirty or forty native Christians joined us on this occasion. The addresses and prayers were in English, Turkish, Armenian, Judaeo-Spanish, and Greek; and it was deeply touching to notice the eagerness with which several Jews, who came more as spectators than as fellow-worshippers, listened to those parts which they could understand. We ask an interest in your prayers on behalf of Smyrna, its little band of disciples, and its hundreds of wandering sheep.

TIVERTON.

Special meetings for prayer were held in the various places of worship in the town,

and were largely attended. On Thursday evening, January 7, a meeting of all denominations of Christians took place in St. Paul's Rooms, where every section of the Church in the town was represented. The assembly was very numerous, and the services deeply interesting.

LISKEARD.

The January Week of Prayer has been observed in this town from its commencement, and the meetings have been well attended. The ministers of the various churches attended daily, and conducted the services. I have been much struck by the fact of so many doors having been opened for the preaching of the blessed Gospel, and the removal of barriers in the way of Christian work, since the commencement of these united prayer-meetings. The free course of God's Word in Italy, Russia, Spain, Mexico, and elsewhere, ought surely to be regarded as direct answer to the united prayers of God's people. The gifts that have of late years been so largely and liberally poured into the treasury, and the increase of Christian philanthropic efforts for the good of our fellow-creatures, also prove the efficacy of prayer, notwithstanding the scoffing and opposition of unbelievers.

ADDRESS OF THE EVANGELICAL ALLIANCE OF PARIS TO THE JAPANESE AMBASSADORS.

To their Excellencies the Ambassadors of His Majesty the Emperor of Japan.

Your Excellencies,—We present ourselves before you with deep respect, due to your persons as well as to the high mission with which you have been charged in Europe. We are delegates of a Christian Society, which is already known to you under the name of the Evangelical Alliance. Between ourselves and the deputation which had the honour of waiting upon you in London there is no other difference than that of nationality.

In common with all men who attentively observe the events of our time, we have admired the great wisdom, the noble sentiments, which have prompted your illustrious Emperor to commission you to study the institutions and customs of Europe. We have followed your long journey with the deepest interest, and now, since you are on the soil of our country, we feel ourselves constrained to express to you our sincerest good wishes for the success of your undertaking, as well as for the happiness and prosperity of your Sovereign.

The religious faith which we profess makes us discern in your appearance amongst us what we call "a sign of the times." We thereby understand a new manifestation of the over-ruling power which our divine Master exercises upon the events of the earth, to hasten the blessed time when, according to His promise, all nations will be like one flock, led by one only Shepherd. You will not be surprised that, in faith of the advent of this reign of love, and desirous to help in hastening it on, we have taken advantage of your presence in Paris to call your attention to the great and sacred cause of religious liberty, to the promotion of which we have pledged ourselves.

We believe that, in the domain of the deep feelings and convictions of the soul, compulsion and repression have never advanced the cause of truth. You are sufficiently acquainted with our history to know that there was a time when the same opinions prevailed in our country which seem still to be held in yours—viz., that it is lawful to appeal to force in order to uphold national religions. We are the representatives of churches which, for a long time, have been cruelly persecuted. The sufferings of our forefathers have only contributed to the continuance and extension of their religious faith. The cruel severity which was employed against them had no other result than voluntary expatriation of a large number of Evangelical Christians, who left the country which they loved so much, and for which they did not cease to pray.

The voice of wisdom is not always heard in the councils of the nations, although it is the object of the universal aspiration and desire of mankind.

On the question on which we take the liberty of addressing you, a word has been spoken which has always proved its truth: "Refrain from these men, and let them alone," said Gamaliel to the persecutors of the first disciples of Jesus Christ; "for if this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it."

We should like to see these words written in letters of gold upon the walls of the palaces of all the monarchs of this world, as well as in the halls of all national assemblies. We would beg you to take them home to your

illustrious Emperor, as one of the truest, wisest, and grandest sayings which ever have been uttered upon earth. It will make your Emperor understand in what spirit and with what fervent entreaties we beg of him, without delay, to repeal the decrees which formerly have been promulgated in Japan against the Christians. In doing it, he will draw down upon himself the blessings of Heaven, and he will secure the greatness and prosperity of his people.

We pray God that He may protect and bless you, and lead you back in peace to your Sovereign.

We remain your Excellencies' very humble and obedient servants.

[Signed by the President, Secretary, and members of the Paris Evangelical Committee.]

The following reply was then read by the Principal Ambassador, and translated into French by the first Secretary of the Embassy :—

Gentlemen,—At the occasion of our journey to France, whither we have been sent by his Majesty the Emperor of Japan, it gives us great satisfaction to receive to-day the visit which you so kindly pay us on behalf of the Evangelical Alliance.

We are most happy to see how fully you appreciate and how highly you value the resolution adopted by our august master to send us to Europe, in order to study there the various institutions. We thank you heartily for your good wishes for the success of our mission.

We are equally gratified to be able to inform you that the desire of the Japanese Government is to do everything in its power to promote the best interests of the people, so that they may gradually arrive at the highest degree of civilization.

We shall be happy to communicate to the Emperor the desire and the feelings which you have expressed on behalf of your noble society.

THE AMBASSADORS OF JAPAN.

It will interest the members of the Evangelical Alliance to know that, a few days after the above deputation, the President of the Paris Committee of the Evangelical Alliance, accompanied by some members, were received by the Japanese Ambassadors, and allowed to present to them copies of the Holy Scriptures. The gift was most graciously accepted, and the Ambassador expressed the hope that his countrymen would make use of the book. One of the members of the deputation, who is at the same time French Agent of the British and Foreign Bible Society, handed to the Ambassador a copy of the Gospel of St. John in Japanese, which has just been published. He expressed the hope that Japan would now be opened to the free circulation of the Holy Scriptures, although that hope had hitherto been deferred from year to year. The Ambassador appeared to be highly pleased with the little volume, and asked whether they had any more parts translated, and printed in the Japanese language. He was answered, that, as soon as Japan would be opened to the Bible, the society would consider it their duty and privilege to facilitate, by every possible means, the translation and printing of the whole Bible into Japanese. It was stated, by one of the *attachés* of the Embassy, that the translation was in the purest Japanese. The Ambassador, afterwards, ordered forty copies of the Gospel to be purchased and distributed to each member attached to the Embassy.

RELIGIOUS LIBERTY IN SWEDEN.

Though I have neither time nor the necessary ability to give you a full and clear *exposé* of the state of religious liberty in Sweden as it bears upon the condition of Dissenters, yet I think the following lines may nevertheless prove of some interest, especially since they supplement my observations on the same subject, which I laid before your Council last summer.

I then stated that the Dissenting churches in Sweden refuse to accept that degree of religious liberty, offered to them in the Constitution, which would bring their evangelistic efforts under the control of the authorities and the letter of the law. As they are now in a kind of peculiar and independent position, they move freely throughout the country, distributing the Scriptures as well as tracts, and forming small congregations of their own, which, though not recognized by the State, enjoy a certain freedom, and are not much opposed by the authorities. Whenever these make charges against them for holding meetings in the parishes of the Lutheran clergy, or for opening places of worship, the Higher Court of Appeal mostly annuls the sentence of the Lower Court, on the ground that the accused are not legalized Dissenters—that, therefore, the law does not apply to them.

Some facts will illustrate the above statement. I read in the *Weekly Post* (the organ of the Baptists) of December 26, 1872, the following case:—Some Baptists of the parish of Wonga, in the province of Skane, had been summoned before the Court for having interred one of their people without applying to the pastor of the place to perform the usual funeral service. The County Court sentenced them to pay a fine of 500 rix-dollars each. They appealed to a higher Court, which, on July 9, 1872, annulled the sentence of the lower, and acquitted the three Baptists from the penalty, because the penal statutes were not applicable to the case.

Let me mention another fact. A good Christian woman had established a school for little children in her village. This school was supported by the offerings of a small society, presided over by a friend of hers. An accusation was lodged against them by the School Council of the parish, on the ground of a law which states, "That whosoever attempts to interfere with another person's office, from motives of interest or ill-will, is liable to a money-fine or imprisonment." The Court, however, could not see that the school authorities had been interfered with, or that the law was in any other respect applicable to the point, and condemned the School Council of the parish to pay ten dollars to the accused man and five dollars to the woman, as penalty for false accusation.

The *Weekly Post*, in commenting upon these cases, observes: "That these two lawsuits have been possible, proves that there is still much intolerance to counteract in Sweden. At the same time, we are encouraged by the results, and hope that ere long all coercive ordinances, directed against the free enjoyment of religious liberty, will be blotted out from our penal code."

But the most pressing burden and difficulty for Dissenters is to be found in the marriage laws of the country. Some conscientiously object to having the ceremony performed by a Lutheran pastor, and enter the bond of matrimony in their own way; others, among them many sons and daughters of Dissenters, are precluded from being married in the legal way, even if they wished, because they have neither been confirmed, nor have they taken the Lord's Supper in the Lutheran Church; and both these religious acts are necessary before a person can be married. You see the difficulty of the position of these Dissenters. Their own churches not being legalised, their pastors cannot legally perform the ceremony, and the Lutheran pastor neither can nor will marry persons of no Church. The result is, that a good many go to Denmark, reside there the usual appointed number of weeks, and are then married, according to the Danish law, before the civil authorities; others call together their friends and relations, and in their presence, after invoking God's blessing in prayer, they pledge themselves to live as man and wife according to God's holy will and ordinance.

The press and the enlightened part of the population urgently demand the introduction of a bill instituting civil marriage for the Baptists and such as cannot conscientiously belong to the Lutheran Church. The Diet will soon be opened, and it is expected that the Government itself will introduce the bill, and not leave it to private individuals; thus proving to the civilized nations that Sweden, in so many points quite on a par with them, will no longer be almost the only country where good and conscientious men will suffer from disabilities of every kind, and be harassed and embittered, because they follow the dictates of their conscience. The Evangelical Alliance has done much for religious liberty in Sweden. Can nothing be done now?

THE NAZARENES OF HUNGARY.*

Vienna, Feb. 7, 1873.

You will be interested to see the enclosed slip from a Pesth journal of the 1st and 2nd inst. According to this, it appears that the Nazarenes here very wisely brought their complaint before the Hungarian Diet. But as it is intimated in the short leading article (of the *Pester Lloyd*), a great deal more pressure will certainly be required before the Government introduces any improvement. Your appeal to . . . . comes just in right time, and the papers I now transmit to you will, if needful, supply you with official material in support of the claim brought forward. Fränyi is the leader of the ultra-Liberals or Radicals. Generally these on the Continent are, as you know, opponents to all revealed truth, and yet, strange to say, these seem to be the only parties that understand the question of religious liberty. (*Vide* Virchow at Berlin, Dr. Mühlfeld at Vienna, etc.)

It is very difficult to give correct details concerning the Nazarenes; they are extremely close, and have a great dread of strangers.

* See *Evangelical Christendom*, February, 1873, p. 63.

They are to be found at Vienna, at Pesth, and scattered over the whole of Hungary, chiefly in the south, between the Danube and the Save. There is scarcely a village without one of their meetings. Their language is chiefly Hungarian and Servian. They have their ruling Elders, who also preach. They have no confession of faith, and, indeed, allow of no books whatever, except the Bible and their own hymn-book. Upon the whole, I think they may be called "Orthodox," and, for aught I know, they might, if their extreme views on baptism did not hold them back, be members of the Evangelical Alliance. Some people say they know little of the true liberty of the Gospel, and are yet entangled in the meshes of the "law." I must, however, repeat, that it is extremely difficult to get any access to them, or to get any information from them. Official reports published in 1870 state their number in Hungary to be 2,200, but that is certainly very much too low. I have heard 30,000 quoted as the true figure; I believe a correct statement would be somewhere between five and ten thousand.

I would have written before, but was waiting for statistics, of which a prospect was held out to me. The accompanying slip made me resolve to wait no longer, and I gladly avail myself of the opportunity to greet you in the love of Jesus, the King of Glory.

PROCEEDINGS OF THE HUNGARIAN DIET, FEBRUARY 2, 1873.

The Deputy, Daniel Frányi, presents a petition from several adherents of the sect of the Nazarenes, who complain that they are forced by the civil authority to pay rates to the clergy, whose services they refuse to accept. On their refusal, the authorities violently levy the rates by distraining their goods, so that often nothing is left to them but the straw of their palliasses. The petitioners mention, that even the clothing of infants is taken away, and that women expecting their confinement are often ill-used. The petitioners apply to the Diet for protection.

M. Frányi advocates the case of the petitioners, and shows that all these abuses arise from the want of certain legal enactments regarding the free exercise of religion and civil marriage, and proposes a bill, requesting the Government to enact, during the present session, a law regarding religious liberty and civil marriage. (Applause.) Leave is granted, and the subject referred to the Committee of Petitions, to be put, at the proper time, on the order of the day.

SUBSCRIPTIONS RECEIVED DURING LAST MONTH.

Rev. Henry Wright, 1*l.* 1*s.*; E. W. Eyre, Esq., 10*s.*; Chas. Wilson, Esq., 10*s.* 6*d.*; Mrs. Wilson, 10*s.* 6*d.*; Rev. James A. Fell, 1*l.*; Rev. Richard John Burton, 1*l.*; Bolton additional Subscriptions, per James Barlow, Esq., 2*l.* 7*s.*; Dr. Burns, 5*s.*; Mrs. J. Hamilton Reid, 10*s.*; W. J. Moore, Esq., 10*s.*; H. M. Driffill, Esq., 1*l.* 1*s.*; ditto (additional) 5*s.*; Rev. V. J. Stanton, 10*s.*; Henry Gibson, Esq., 2*l.* 2*s.*; Major C. H. Malan, 10*s.*: Rev. Charles Moon, 10*s.*; Mrs. Callender, 1*l.* 1*s.*; Miss H. A. Danberry, 10*s.*; Thomas McMicking, Esq., 10*s.*; Rev. J. Rowlands, 1*l.* 1*s.*; Rev. William Smith, 4*s.*; E. H. Townend, Esq., 10*s.*; Miss Saunders, 10*s.* 6*d.*; Richard Johnson, Esq., 1*l.* 1*s.*; Rev. W. Urwick, 10*s.*; R. N. Fowler, Esq., M.P., 1*l.* 1*s.*; F. H. Garner, Esq., 1*l.* 1*s.*; Rev. Stopford J. Ram, 10*s.*; Mrs. W. F. Anderson, 1*l.* 1*s.*; John Holt Skinner, Esq., 2*l.* 2*s.*; James Jackson, Esq., 1*l.* 1*s.*; J. R. Vaizey, Esq., 1*l.* 1*s.*; J. F. Fortescue, Esq., 1*l.* 1*s.*; H. Stokes, Esq., 1*l.*; Mrs. Wildman, 10*s.*; Rev. W. Roberts, 10*s.*; G. Y. Sergeant, Esq., 10*s.*; Joseph S. Smithson, 2*l.*; Ladies London Committee, per Mrs. Atkinson, 12*l.* 9*s.* 6*d.*; Rev. R. H. Webb, 10*s.*; R. A. Macfie, Esq., M.P., 2*l.* 2*s.*; Miss Bridge, 5*s.*; Rev. J. M. Budden, 10*s.*; Thomas Ware, Esq., 10*s.*; Edward Dawson, Esq., 1*l.*; Thomas Burgess, Esq., 1*l.*

BY COLLECTOR.

Alderman Challis, 1*l.* 1*s.*; J. W. Cater, Esq., 2*l.* 2*s.*; G. Friend, Esq., 1*l.* 1*s.*; J. Braithwaite, Esq.; 1*l.* 1*s.*; George Moore, Esq., 1*l.* 1*s.*; J. S. Reynolds, Esq., 1*l.* 1*s.*; Joseph Tritton, Esq., 1*l.* 1*s.*; G. Arbuthnot, Esq., 1*l.* 1*s.*; James Spence, Esq., 1*l.* 1*s.*

CONTRIBUTIONS TO WEEK OF PRAYER FUND.

Collections after Meetings at Keswick, 5*s.*; Collections from Nonconformist Churches at Faversham, 5*s.*; Collections after Meetings at Bedford, 2*l.* 8*s.*

SPECIAL CONTRIBUTIONS.

C. T. Gabriel, Esq., 100*l.*; Joseph Peters, Esq., 5*l.*; Robert Hanbury, Esq., 10*l.*

Alliance House, 7, Adam-street, Strand, London, W.C.

JAMES DAVIS, Secretary.
HERMANN SCHMETTAU, Ph.D., Foreign Secretary.